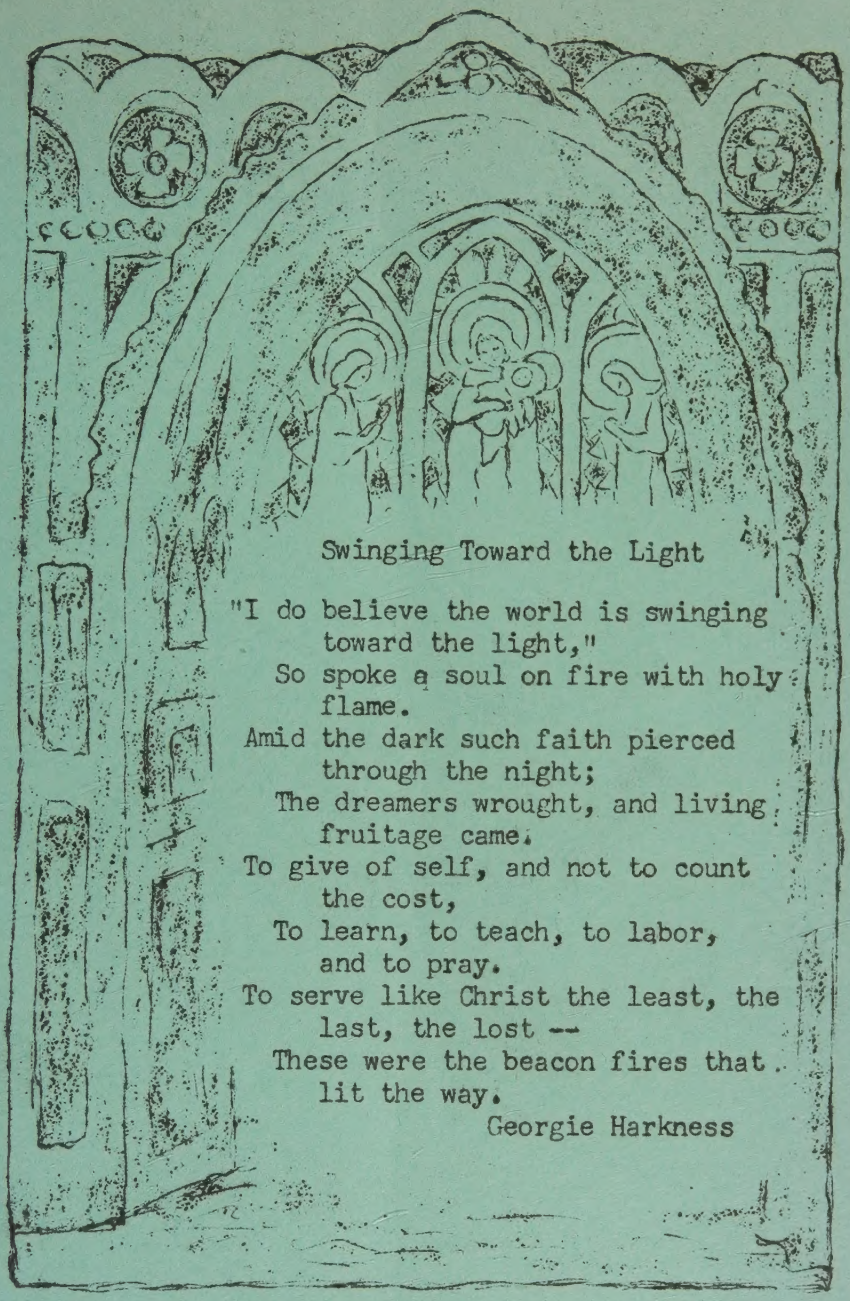
HARMONY DIGEST



Swinging Toward the Light

"I do believe the world is swinging
toward the light,"
So spoke a soul on fire with holy
flame.
Amid the dark such faith pierced
through the night;
The dreamers wrought, and living
fruitage came.
To give of self, and not to count
the cost,
To learn, to teach, to labor,
and to pray.
To serve like Christ the least, the
last, the lost --
These were the beacon fires that
lit the way.

Georgie Harkness

Vol. III No. 4

3

HARMONY DIGEST

WINTER EDITION
1946-1947

Fourth Quarter
Vol. 3 No. 4

An undenominational publication of the
HARMONIZATION FELLOWSHIP FOUNDATION
A Corporation of the State of Oregon.
Founded in 1941

Verona Hull, Editor and Publisher
Genevieve Metcalf, Asst. Editor and Illustrator

P. O. Box 1311, Portland 7, Oregon

To be published several times a year as the Spirit moves
and circumstances permit -- Cooperative Subscription

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Dedicated to LIGHT and the Gift of the HOLY GHOST

"And ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." -- Act. 2: 38 - 39

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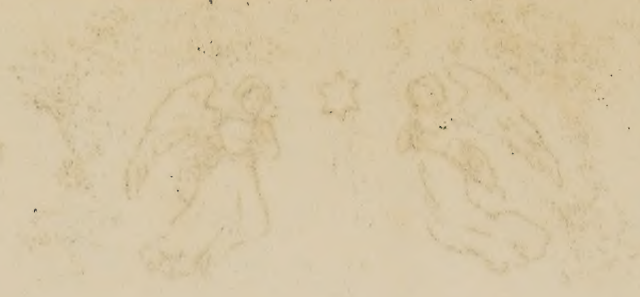

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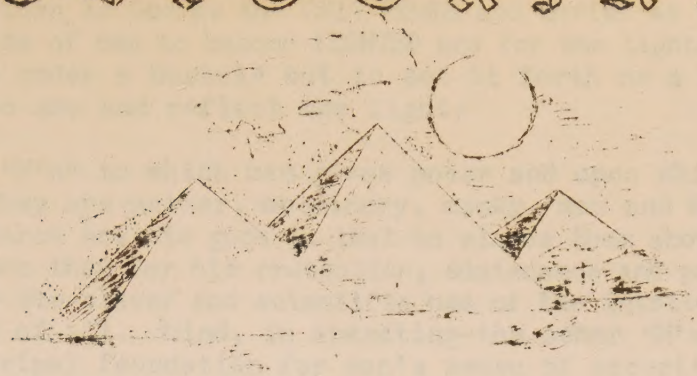

HUMANITY'S INITIATION -- A REVIVAL OF LIGHT

"No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

"The light of the body is the eye; therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

"Take heed therefore that the light which is in thee be not darkness.

"If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light." -- St. Luke 11:33-36.

To lose one's sight is considered a terrible loss and to many who are enjoying their vision the thought of possible blindness might seem almost worse than death. But there is something worse than physical blindness. There are those in the midst of darkness who have found light -- a light worth more than the light of the sun. To have eyes, yet "eyes that see not" this light is the real tragedy if we but know it.

John Milton who lost his sight told of this light in a letter to a friend. "I do not complain of my want of sight; in the night with which I am surrounded the light of the divine presence shines with a more brilliant lustre . . . I am under the shadow of the divine wings which have enveloped me with this darkness." Our pity does not go out to a John Milton who has conquered over his darkness and seen this light so much as it does to the one who has gone through life with full capacity of vision and yet missed the light he experienced.

Today there is a tremendous need. The need is not for more light in the world but for man to open his eyes with which to see in the Light. The eye -- "the single eye" -- of which our Gospel speaks is the spiritual sight, the inner eye which must remain directed towards the Light. When the vision is open to God and one beholds things as THEY ARE in the Light, then one functions in the Kingdom of Light. One's body is filled with light. But when man turns away from God to evil, he shuts off the light and his world becomes dark. His body takes on some phase of death.

The world in which we live is what it is because of the vision of the men who see in it. We know that the Kingdom of God is one of Eternal Light. "God is Light and in God there is no darkness at all." But man's creation (or mis-creation) -- this world we see about us now -- does not reflect this Light. Its body is filled

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with darkness. Evil stalks the earth on every hand. This is so because the eye of man is evil . . . What is needed is the teaching and practice of the "single eye". . . . for men to turn to God as the ONLY POWER and Christ as the ONLY SALVATION . . . . for the minds of men to become LIGHTED and for the lighted ones no longer to "hide their light under a bushel" but to set it forth on a candlestick for the eyes of all men to see and reflect the light.

There are 5 "M's" to which man gives power and upon which humanity largely depends today. They are matter, machinery, money, men and Mind. These, together with the use of Force are his gods in that he places them above God in his belief and dependence upon them for his protection, sustenance and power. The last mentioned -- MIND or the clever and scientific use of the intellect -- is considered the most powerful of all. Mind, in operating the other "M's" and making use of Force is the principal foundation for man's sense of security in a world apparently governed by a preponderance of evil forces which he believes he must control and conquer or be conquered by them.

But this is all a lie and a delusion according to the teachings of Jesus Christ -- according to the truth of our Gospel. And it has caused the light of the body to be almost put out . . . such is the cause of the darkness, destruction and death in the world of men. The cure lies in opening the "single eye" . . . in worshipping the true God . . . in putting above all the ONE POWER and in making HIM the real Presence to direct all the forces of the lesser kingdoms.

The TRUTH IS: Man and Mind with the "M's" related to the material world which man thinks of as the real world are not the power but are only channels through which the Power may flow. The candle is not the power, neither is the wick. It is the LIGHT or fire which burns the wick and consumes the wax which is the POWER. Man has forgotten and almost put out the light through his "hiding it under a bushel". But in God's Plan comes CHRIST -- Christ, "the Light of the World" -- Whose "second coming" promises an Age of LIGHT. Today a Revival in terms of LIGHT is at hand. Humanity is passing through an INITIATION and the consuming FIRE OF GOD is at work. Christ -- the Heavenly Candle-bright -- is radiating and reflecting LIGHT throughout the Kingdom and kindling the flames in countless human hearts -- waking them up and causing the Light in the secret places to flare forth in a mighty torch that all darkness might be dissipated by the Glory of His Lighted Presence.

When the light is turned on it not only reveals the beauties in the room but it also shows its dust and ugliness. The stronger the light the sharper is the outline of everything within one's vision. So with the Light of Christ upon us, not only good but evil clearly shows.

The truth is, the world is <u>not</u> more evil today than it has been. The world apart from Christ has always been evil. But evil has been under the surface even as light has been "hidden under a bushel". But the light is coming out and man is seeing the evil. Evil is coming to the surface, there to be handled -- where at least it is having to be recognized and met in some way. Formerly it might be pushed aside or its handling postponed and its sinister effects covered. But today it is staring us in the face. On every side we all must see it and most of us have concluded we must do something about it in order to save our lives.

Why should evil seem to be such a strong and powerful entity today? What is the explanation of this time of "Spiritual wickedness in high places" against which we are warned to "put on the whole armour of God, that ye may be able to stand against the wiles of the devil"? "For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be." -- St. Mark 13:19.

The warmth of the sun brings out the weeds as well as the grain. Towards

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"harvest time" weeds as well as grain reach their height. At their maturity they pass into the harvester, there to be threshed and separated. Only the grain finds market.

This is the promised "Harvest Time" which Jesus promised. "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." -- St. Matthew 13: 38 - 43.

Jesus said: "Let both grow together until the harvest: and in the time of harvest I will say to the reapers. Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

With this interpretation we can understand the drama that is taking place in the world today. Evil is at its strongest or nearing its maturity. It is coming to a "head". Good is also ripe for the Harvester. We all will have to face our Harvester, the Christ when there will be separation of the tares from the grain. In the Age of Light following Harvest Time only that which is of Christ will be gathered into the fold. The chaff will be burned and will pass away.

We may see the world as a sick body. The body of humanity is passing through a kind of a high fever which is causing it to suffer and will before it runs its course make the patient very weak and may bring it to "death's door". Nevertheless we see the whole process as curative. Strong medicine will have to be applied. And good will be found in the body's weakness. As one too sick to go on its usual routine of outer activity humanity will shortly have to become quiet and draw on Power to live. If the sickness is bad enough, it may agree to obey the rules of health.

All sickness is a "red light signal" to show man that he is out of harmony. Disease is an indication of some broken law. Pain is a warning. Then man gets busy and tries to get back in harmony. If the pain is bad enough he will do anything he can to live the kind of life that will release him from it.

In that sense we can be thankful for pain or disease. If man is breaking the law of life death would be the result if he continued. In that way he can be taught and if he will, he may be healed before it is too late.

So today because the disease afflicting the world -- the evil -- seems so awful and the darkness so great, we may be thankful if we see through its message. Also, if we know the "signs" of prophecy we can be warned, yet be thankful that the time of the great Harvest is at hand. When the condition is merely chronic and of long standing, we do not take drastic measures as we do when we face an acute one. The acute condition we have today is not some sudden sickness come upon us. We have been chronic sufferers throughout the ages. But as long as we could "get by", we let things slide. We merely lived in "hopes". But the severity of the illness calls for action. And it is recognized there is no ordinary cure. No earthly physician can heal in this case. Its only hope lies in complete redemption -- help from the Divine Physician-- a "blood transfusion" which will give it new life. So sick is the world today -- and it will continue to get "worse" in the symptoms it reflects until the end -- that it is going to turn to the only Power that can save. And in this fact we are grateful. In this faith do we look for the healing which we know will in due time take effect.

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So in spite of the horror of humanity's struggle and suffering, we can be thankful. It is but the crisis -- the critical and severe period where the patient must throw off the sickness or die. And we can thank God if we realize that in God there is no death. In the promises of Jesus Christ, there will be "re-birth" and new life. There will come the evil days, as He told us. Men's hearts would nearly stop with the fear which will come upon them. But there is help promised. The coming of Christ. . . the Light of God. . .the Kingdom of God descending . . . and for those who will eat of the "Bread of Life" and who will believe in Him as the Resurrection and the Life, there will be healing.

But the healing will not take place until there is complete surrender and the Power of God allowed to operate. Only when the patient is so sick and no person or Doctor or thing can be found to do any good will he or his loved ones usually turn to the Divine Physician or the higher power to take over. When things get bad enough we throw up our own hands and pray. Then is when things take a turn. When everything and everyone else fails and everyone believes that unless God intervenes, there is likely to be death will people turn wholeheartedly in prayer to God for help.

For countless centuries man has applied the medicine of war to "end war". He has killed when necessary to protect himself or to protect a cause of righteousness. But this is poison and this time it can't be used or it will kill the patient. In this culmination of man's ways of disobedience to God, man will have to chooseextinction or Life. And the Way, the Life, is Christ. Humanity will have to learn to follow Christ humbly in His mandate to overcome through Him . . . man will have to know the meaning of the cross -- even if need be, that it would be better to suffer defeat or death rather than to disobey the Law of Life. We will have to recognize once and for all that Force can never overcome evil -- that the mandate of Christ is practical and the only answer. "Overcome evil with good." No power will save man from his self-made sickness and suicidal self-destruction other than the complete acceptance of this principle which Christ reveals to us.

This is the teaching we refer to as HARMONIZATION. It is "HARMONY THAT HEALS." We refer to CHRIST-HARMONY. In the Kingdom there is eternal Harmony, Light, and Joy. As we learn to walk in the Light -- as we harmonize or blend our lives in harmony with Christ -- will we have harmony, light, and joy. The cure for our individual problems -- the healing needed for the world -- lives in CHRIST-HARMONY. If we bring our hearts in conscious union with each other in the Presence of Christ -- if we LOVE in the Fellowship and meet all so-called enemies with the Love that draws them in -- then we are dwelling in the House of the Lord. When souls enter Pentecost in fusion of spirit -- Christed ones blend together in worship of their God -- then LIGHT IS RELEASED into the world. The Temple becomes LIGHTED. The body knows no darkness.

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." -- I Cor. 4 - 5

Read Thessalonians V

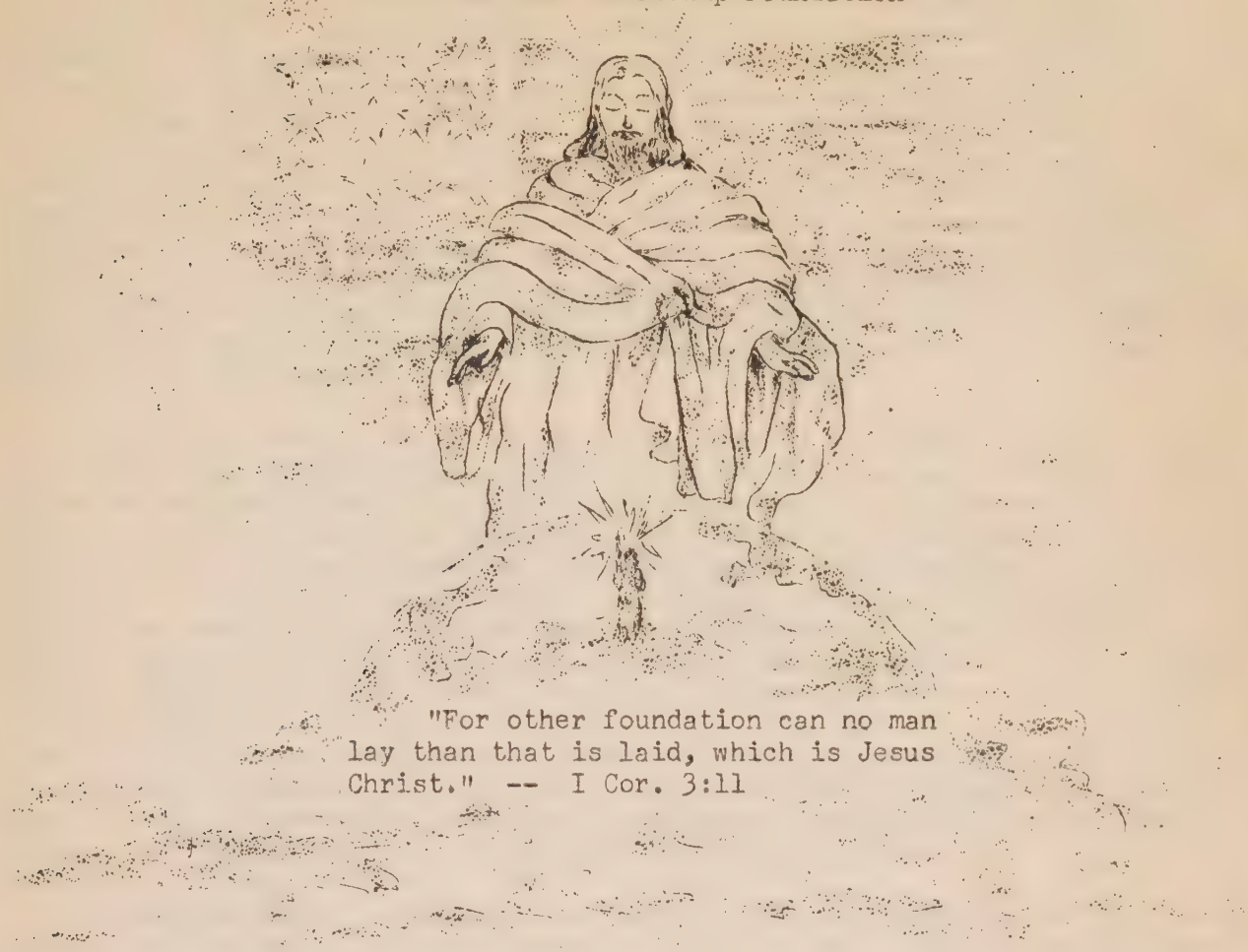
"Ye are all the children of light, and the children of the day."

The Grace of our Lord Jesus Christ be with you.

THE CHALLENGE OF THE LIVING CHRIST

An Editorial Feature

-- condensed from the new text book
"PRACTICING THE HARMONY OF GOD"
A publication of the
Harmonization Fellowship Foundation



"For other foundation can no man lay than that is laid, which is Jesus Christ." -- I Cor. 3:11

GOD IS. Our beliefs cannot alter God. But since we are self-conscious beings, God can only be to us as we believe Him to be. Only that which we believe or imagine can become a reality to us. Whatever is outside of our consciousness does not exist for the moment to us.

In man's evolutionary progress he has built many gods. Man's beliefs in God have grown as man himself has progressed. From the old ideas of God as a man in the skies, the pendulum has swung to the very antithesis among modern thinkers. Among the more modern ideas of God are those in terms of Mind and Mental and Spiritual Science. The "Scientist" makes a God of the idea, law of Science upon which he depends.

But we tend to become like that upon which we depend and if we depend upon the Law, the time will come when our mental and emotional world will become empty and void of warmth for in the law itself there is no love or feeling. And if our "Science" or our use of the system or laws does not seem to work sometime as once it did, we may lose heart. Science is a cold thing and offers us little help if we lose the mental power to work it. If we depend upon it alone or our mental power to work it, we will ultimately find that we have a false God who will desert us when we may most need Him.

The steps on the path of the "Christian Harmonist" lead him into the purest form of the worship of God and the technique is very different from that offered the student of Science of Mind or Spiritual Science which emphasizes dependence upon Principle and Law. The art of CHRIST-HARMONY is in fact not a "Science" at all.

CHRIST-HARMONY invites the devotee to go directly to the substance back of the idea of God or of Christ or His word; it does not involve a mental practice or handling ideas or principles or a manipulation of words or statements, but goes directly to the source, -- to the "Bread of Life" -- eating of the vital body of Christ Jesus in direct contact with Him, drinking of the Living Waters, and communing with the Holy Spirit and the Living Christ. Rather than to depend upon the "Science" or principle in a technical sense, which would cause one to walk the "chalk line", one finds true freedom in the liberty of Christ. Through being "born again" in Christ and dwelling in CHRIST-HARMONY, one is sanctified and made free from sin. He is a new creature in Christ and, acting in CHRIST-HARMONY, he automatically harmonizes with the laws or principles of the Kingdom, yet he himself is identified with something which is higher than the law itself. Thus under Grace or the transcendental practice of CHRIST-HARMONY, he moves as a free spiritual being in the Kingdom.

It is well to know the facts about the Universe upon which Science is founded -- that there are laws and principles, the FACTS of the Universe never varying, But to be trained in Mental or Spiritual Science, so that man tries to conduct his life as a "Scientist" by depending upon scientific rules and laws alone will make of life a cold and dreary affair. Abiding in CHRIST-HARMONY, it is entirely different. For while one who abides in Christ harmonizes with the Laws of the Kingdom, he dwells in the HARMONY OF GOD with his heart attuned to LOVE, his mind open to the direction of his Christ, and his whole being resting and dependent upon the GRACE of our Lord Jesus Christ. This enables him to "walk in love" -- to enter and function in true freedom as a son of God in the Kingdom of Heaven on earth. He sees into the LIGHTED KINGDOM; he sees things as THEY ARE. It is not a question of a science to practice, some technique to follow; it is simply a matter of living the Life of Christ, of consciously functioning in awareness of one's own nature and the true nature of all things in God.

In CHRIST-HARMONY, we depend upon the Power back of Law or Science. We contemplate the nature of God and go directly to His Love, abide in Christ, tune in with the Harmony of God. In our harmonization we feel the literal Presence of God's Love and the overshadowing and descending Holy Spirit that may come upon us -- not just an idea or thought about it, but a definite experience bringing us warmth, the sense of closeness to God, the peace that passeth understanding, and light, love, and spiritual food.

In CHRIST-HARMONY, we come to know Jesus Christ not just as an idea, a thought, or a Principle, or as something in which we believe, in a theological sense. We also know that God is more than Mind alone. God is a Presence to be felt, to be experienced. Jesus Christ is a real Personality, a friend, a Comforter, a Light, and gentle and soothing voice in our innermost soul, an unfailing Helper Who can literally take our hand and guide us through the darkness, and Whom we can put on, "Put ye on the Lord Jesus Christ." Jesus Christ is a Living Presence, real, actual, and ever close at hand -- within us or beside us as we recognize Him. And He is the "Bread of Life". We can sup with Him in Holy communion so that we eat of His Body, actually have the experience of eating of the "heavenly manna". In the Mystic Presence of His Glorious Body of Light in our midst, we can drink of His "blood" by feeling His Life course through our veins in a quickening and cooling experience that floods our body with a glow and leaves our eyes relaxed and free, our hearts at ease and in a divine peace, and our minds illumined and consciousness expanded in ways which cannot be described.

Those who are slaves of Mental Science or mechanical formula in their spiritual expression -- souls who have become dependent upon affirmations, books, or habits from their technical understanding -- may miss the experience of partaking of the actual "food". If they analyze or stop to deduct that "All is Mind", or think of some formula to apply under certain conditions, they may get help. But it is entirely different from true CHRIST-HARMONY where one feels the Presence of God -- where one comes into the vital substance of the very body of Jesus Christ and basks in His Transcendent Love and Glorious Light. Orthodox worshippers engrossed in ritualism and formality of worship may also miss the "food" of which we speak.

Those who might doubt the reality of Jesus Christ or the vital Presence of God because they have never felt such a Presence in their own bodies or minds, or who have never had this matter adequately explained may wish to argue. There are those who wish to divide Jesus and Christ in their belief -- one is the man, the other the Eternal Spirit. One represents the man who put on Christ two thousand years ago but Christ is the Eternal Principle. They claim all we need to recognize is Christ other than perhaps the story of Jesus Christ, the way-shower and Master who accomplished a phenomenal and monumental career that has affected history and the ways of men. While they may revere Jesus Christ, they do not worship Him or look to Him now. They do not understand why it is necessary to go to the Father through Jesus Christ, or be "born" again in Jesus Christ in order to get into the Kingdom of Heaven.

Let these souls just try going to Jesus Christ as a Living Presence today. That would be the quickest way to have them learn the difference and would be far better than mere arguments or reasons brought to bear upon them explaining the why. Like a man who has been shut up in a dark cellar and has not felt the light if he had never experienced it. Open the door and get him to step outside exposed to the sun's rays for a little while. There will be no need of words to convince him. The effect will be instantaneous and the coat of tan will remind him afterwards of his experience in case he returns to the dark room and doubts his own memory. Souls who have been exposed to mountain-top experiences in the Light and Presence of the Living Christ bear marks of transformation no darkness can erase. It only remains for the sincere soul to enter the path that leads to such experience. The door stands open and he may, if he will, enter the LIGHT where he will FEEL the rays of the spiritual sun. This will be more powerful testimony to convince him than mere words or doctrine. It only remains to be tested for him to have invincible proof. By the fruits will he never forget the experience. Others who have eyes to see will also know. There is no doubt.

There is a mental law that states, that whatsoever we believe will become a reality to us. It may or may not actually be a fact. But if we believe a thing is so, it will become so to us. And if it is a real FACT, this belief or experience of reality will become permanent. If not, it will be but a hypnotic belief or illusion soon to pass away.

If one turns to the LIVING JESUS CHRIST and imagines Him to be in one's Presence . . . if one starts in assuming that there IS a Being, Jesus Christ, and He is factually present in His Light Form and pouring upon one His Love and Healing Presence . . . such a positive imagination will draw this Presence into His experience. And he will KNOW there is a LIVING CHRIST JESUS, for He will have the "fruits" of contact with His Presence.

If you believe or imagine Jesus Christ as a Living Christ-Presence, in your midst as Light -- beside you as a Personality and Loving Saviour -- or pouring upon you from Heaven His Love and blessings, solving your every need, giving you His very Life as "Bread" and "Living Waters" to sustain you -- then in accordance with your belief or imagination can Jesus Christ function in your body and consciousness in this sense.

However it is necessary to practice COMMUNION or HARMONIZATION with Jesus Christ and the Presence of God for this to become real to you. This is the value of true prayer -- of worship in "Spirit and in Truth". Prayer is the practice of the Presence of God. Prayer is the practice of CHRIST-HARMONY, of Harmonization in the vital Reality of our life in the Divine. Prayer is mystic union with God.

We are told to "pray without ceasing" and it is only through the way of Harmonization or CHRIST-HARMONY that we are able to do this. Only the Christian Mystic-Contemplative, or the Christian Harmonist who has made mystic union with Christ and practices the Contemplation and Harmony of God is literally in prayer at all times. This is one who "abides in Christ", who through "re-birth" lives as a child of God in full surrender to the Father and dependence upon His Grace -- whose full nature has "put on Christ" and is attentive and harmonious to the Will and Love of God.

The greatest influence in man's life may be said to be his belief related to Jesus Christ. There are countless grades of belief and experience among all who claim some aspect of belief in Christ. As a man thinks or believes, so is it to him. As a man believes or disbelieves in Jesus Christ, so can He be to him.

There are those who believe in Jesus Christ, but who think of Him as someone who lived two thousand years ago. There are countless ones who are preaching and teaching about a Christ who "died on the Cross", in whom we are to believe and to accept as our "atonement". But it is belief in a Christ who seems far away from us. It is a Christ who is dead so far as any vital contact with Him in our lives is concerned. Under this belief there is a lack in vital experience with Him.

But those who believe in Jesus Christ and think of Him as He who "died, was raised, then ascended" but who is now THE LIVING CHRIST in their midst are among those who experience His Presence and KNOW the Christ in their lives. It is under this belief that we carry on our worship in CHRIST-HARMONY. The richest experience life can hold is to "sup" with Christ -- to hold Communion and drink of "his blood and eat of his flesh". But this can only be done as we apply true CHRIST-HARMONY-- as we come into the understanding of the meaning of the "Atonement" and vitally practice the "at-one-ment" which enables us to actually experience the Baptism of the "Holy Ghost". For "no man can say that Jesus is the Lord, but by the Holy Ghost". Only as we know the full meaning of Jesus Christ as the LIVING PRESENCE and that He is our "atonement" and HOW to identify ourselves with Him may we enter the Kingdom of God and have Fellowship in the Body of Christ. Then may we drink of "the cup of blessing which we bless; is it not the communion of the blood of Christ? The bread which we break, is it, not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread." -- I Cor. 10: 16, 17.

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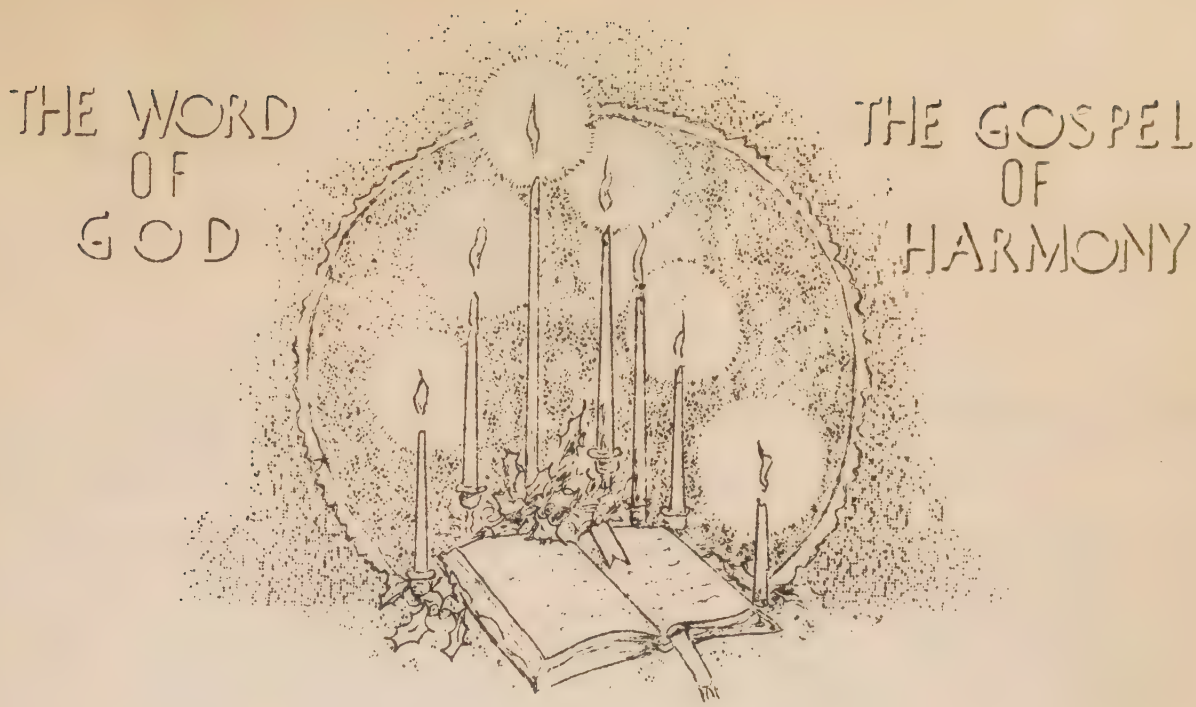


THE LIGHT OF LIFE

(may be read responsively as a Harmonizer --
arranged by Margaret Robinson)

The Lord is my light and my salvation. Whom shall I fear? The Lord is the strength of my life. Of whom shall I be afraid?

If we walk in the Light as He is in the Light we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin.

Awake thou that sleepest and arise from the dead and Christ shall give thee Light. Christ is come a Light into the world that whosoever believeth in Him should not walk in darkness.

For God, who commanded the Light to shine out of darkness hath shined in our hearts, to give the Light of the knowledge of the glory of God in the face of Jesus Christ.

Ye are all the children of Light and the children of the day: ye are not of the night nor of darkness. Arise, shine, for thy Light is come and the Glory of the Lord is risen upon thee.

Thy Word is a lamp unto my feet, and a Light unto my path. The path of the just is as a shining Light, that shineth more and more unto the perfect day.

> Ye are the Light of the world. Let your Light so shine before men that they may see your good works and glorify your Father which is in Heaven.

THE LIGHT OF THE WORLD

by

Hanna Jacob Doumette

"I am the light of the world. He that followeth me shall not walk in darkness but shall have the light of life.
"As long as I am in the world, I am the light of the world."

This is the voice of Jesus, who found Himself in God and procured the Christ kingdom on the height of being. This is the voice of One who understood and realized Himself in the world according to the spirit of truth, according to the all-transmuting presence of the Father. These are the words of power, positiveness, divine self-assurance and compassion that are to be repeated by you on all occasions. In declaring this eternal truth Jesus spoke on behalf of every enlightened and resurrected self. He revealed the actual and sublime nature of true being.

Jesus was the Light of the World because He loved God with all His heart, with all His soul, with all His mind, and with all His spirit, and He loved the world to the extent of giving His whole life for its salvation. As the Light of the World He lived Divine Oneness and ministered it to others according to its potency, truth, and cosmic principles. As the Light of the World Jesus translated the Christ Spirit to every individual, as the spirit of salvation, happiness, healing, liberty and righteousness -- as the celestial light of overcoming. The Christ Life of Jesus became the inspiring and everlasting light of mankind that changed the world to a path of regeneration, happiness, peace, and triumphant living. It predicted the future of humanity and illustrated the ideal pattern that lives in man.

As the Light of the World, the personality of Jesus proved of infinite value to man. First in being the Light, Jesus projected universal consciousness, celestial nature and conscious oneness with the Father into human life. He caused these attributes to live in him who believes. Also as the Light of the World He contained within His Christ presence the spiritual forms that stand behind the physical forms of the world. This was the secret of His power of mastery over the physical world and of His healing and transmuting nature. In Him lived the spiritual archforms that quickened or healed their physical counterparts, as quickly as they penetrated them.

Secondly, the Christ Spirit, as the Light in Jesus, gave to everyone who was quickened, healed, or transformed, the Christ Form of perfection. This attainment was inevitable, because everyone is the Son of the God of Light, and Divine Light is latent in Him. Thus communion with the Christ Spirit releases one's Christ nature, his cosmic and regenerative light, and makes him the sun of illumination.

Thirdly, because of one's inherent celestial personality, and because through one's regeneration the Christ Light rises within, he receives the power, and thus the responsibility to awaken others to their Divine Light. The Christ Initiate becomes the Light-Bearer who quickens spiritual consciousness and nature in his fellowmen. He heals soul, mental and physical ailments, and transmutes circumstances.

The affirmation, "I AM THE LIGHT OF THE WORLD" is the miraculous outpouring

of the Christ Light through the Spoken Word. It declares the omnipotence of God, revealed in man, that helps, heals, enlightens and transforms. He who radiates the Light of Life is a being of wisdom. He who commands wisdom is the soul of love, and he who loves divinely is a lord of universal will, a spirit of intuition, the Son of the Father of Light.

YOUR CELESTIAL NATURE

In your true nature you are the Light of the World. In you there is no darkness. You are the morning-star and the all-radiant sun of the noon day. The Christ Spirit has entered your heart as the Lord eternal. Seek the depth of your consciousness, call upon your Divine nature and quicken it in your whole being. Awake to your day. Call your latent powers into action. Pronounce the Name of the Almighty Father in your soul, mind, and world. The hindrances that you encounter are your own weaknesses crystallized and awaiting higher vibration. Harsh experiences face you because you lack in positiveness and self-assurance. This lack must be transformed by your new life. Focus your sun rays upon these difficulties and they will fade away.

You are the child of the Father of all Light. Let your Light shine upon your fellowmen. Let your sun rise in the horizon of the world. Transform your weaknesses, dismiss your lukewarmness, sanctify your desire. Do you desire inspiration? Listen to the wisdom of life, and call upon Divine Mind. Do you require strength? Resurrect supreme will in you. Are you positive, determined, undaunted? Realize the absoluteness of your being. Do you require endurance? It is your trait. Acclaim it. Do you ask for creative light, supreme intelligence, and concentrated might? These are the hidden virtues of your consciousness and being. Call their names and they will respond to your earnestness. Devotion to truth, spiritual earnestness, love to God and to your fellowmen, crowned with positiveness in action constitute the infinite magazine of your triumph in the regime of light. You have not yet experienced your mental and spiritual light on the path. You have not yet beheld the glory of your Supreme Self. Radiate your eternal virtues, your day has come. All powers in heaven and in earth are given unto you now. Affirm this truth, concentrate upon its power, stir up the white flame in your consciousness, lift up the banner of love, goodness, liberty and truth, and walk forward radiating the Light of the World.

As the earth rotates around the sun daily, that it may have sunshine on all its surface, so you must revolve around the Spirit of Truth, that you may enjoy constantly the life, light, and power of Truth throughout your entire being. As the earth was projected out of the natural oneness that took place between the sun and moon, so you are projected from the Father-Mother God. As the earth possesses the nature of both, so you have the Divine nature of the Father-Mother God. Also as the earth lives out the sun-moon nature, and because of that it reflects the light of the sun as the life and power of its kingdoms, so in living the nature of God you will reflect and radiate His life, love, and presence to all humanity. Awake, O Light of the World. YOU ARE THE LIGHT.

The saying, "As long as I am in the world, I am the light of the world," speaks of the nature of the reborn one. Through his initiation the reborn receives the Christ Light into his being, and through that holy communion the Christ Self becomes quickened as the light of his life, as the Divine Sun of his human and earthly nature, and as the light of every man.

As Christ, through His celestial nature, was the healing and light-giving life, so the quickened and renewed personality becomes a healing and ever-inspiring light to those in need. It is the divine duty of the reborn to live as the Light of the World and to work as long as there is day.

(Address -- Christian Institute of Spiritual Science, P.O.Box 800, Santa Monica, California.)

"THE LIGHT SHINETH IN THE DARKNESS"

A. K. Mozumdar,
author of the "New
Messianic World Message"

(7454 Hillside Avenue,
Hollywood, California)

"One who treads the path of the Light of his own conviction fears no darkness. His sun never goes down -- his Eternal day closes not with the shadow of coming night. Mortality's dark shadow cannot forever frighten the Immortal man. The moment the illusion is dispelled, man dares and does the so-called impossible from his inner impulse of Reality."

When day comes, man never prays for light. Man is in the Light, and the Light is in man, and man is the Light. "The light shineth in the darkness; and the darkness comprehendeth it not." Man, in his Essential Nature, is the Light; yet, in his own created darkness, he is not aware of the fact. Man is the Light because his life is God, and when he conceives the idea that he is other than this eternal Truth, he creates darkness to himself. He is not the darkness, but he is the Creator of it. He creates darkness by denying That which is his true Nature. Therefore, this mental creation becomes opposed to the fundamental principle of his Being. No matter what he believes himself to be, he can never be more nor less than what he is. The belief that he is other than that which he really is, is a false creation, and it exists only in his mind -- it is darkness. Yet this darkness cannot exist independently of its Creator. This darkness exists only in man's mental realm.

In the world of Light there is no darkness. By shutting his eyes, man cannot put out the sun. The creator is the Light, and that Light will ever shine even in its own created darkness. In this darkness the illusion of disease, death, misfortune is conceived. But the Power to conceive this illusion is never touched by this illusion. Man -- the Conceiver -- is never excelled by his own conception of Himself. The ancients prayed, "O Light, dispel thou the darkness of the night!" This prayer is ever rising from every human heart that is seeking Light. O man, know and realize that in thyself is the Light, and thou shalt be free from the darkness of night!

CHRISTMAS CANDLES

Twenty centuries ago
To a dark world full of woe
Came a tiny Christmas light,
Eternal candle burning bright.

Through the years the light has burned,
Sometimes welcomed, sometimes spurned,
Often dimmed by selfish strife;
Burning still, the light of life.

So today within each heart,
May there glow a little part
Of the joyous Christmas light,
Eternal candle, burning bright.

-- Florence E. Porter

--(reprinted from Weekly Unity)

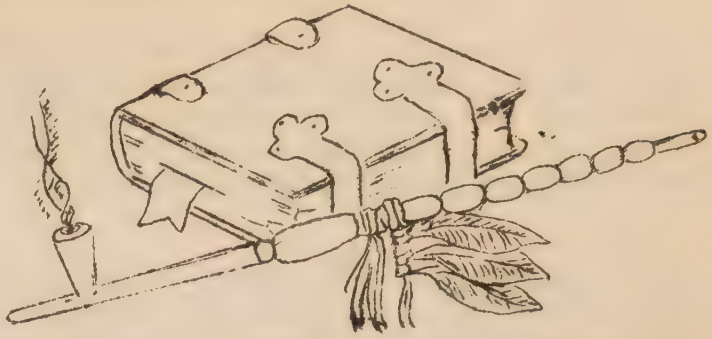
AMERICA AND HARMONY

A WAR OF AMAZING KINDNESS
To build a mighty reserve pile
of grateful good will.

----- from an article

by

Frank C. Laubach



"All the scientists I know are frightened. I write this to frighten you." This statement of Harold Urey, and many another like it by the scientists, have us all more or less scared. When people are panicky they often do the wrong thing, for example in a theatre fire. The danger with our Congress right now is that they are TOO SCARED. One columnist says they "have a nightmare".

When a fire gets started in a forest, it is often possible to backfire and prevent its spread. We ought to try backfiring now with a war of amazing kindness. Let's go out and capture the heart of the world by discovering what it wants and needs, and helping it out. There never was such a chance in all history as America has to try this out. Herbert Hoover says the world is in the worst hunger and misery in all history. We are richer than any nation in all history. With this vast gulf between us and the rest of the world, we will be hated as no other nation ever was hated if we do not help the world. We shall be loved as no other nation ever was loved if we make wise use of this tremendous opportunity to serve. We can build up a tremendous reserve stock pile of grateful good will. Behind that only are we safe, when nobody wants to throw bombs at us.

If we are to do this adequately we must start long range planning right now. UNRRA closes at the end of this year. Starvation and misery and despair will be nearly as great next year as this. If America comes to the rescue, we can conquer the world with loving service. The words: "Let him that would be great among you become the servant of all" applies now, as certainly as two and two make four. Dean Acheson, Acting Secretary of State, says we face five years of famine, and that the survival of civilization depends upon our helping the world in these famine years.

What evidence have we that meeting people's needs makes friends? We know of course that it works wonders in home life. All friendship is based upon thoughtfulness between friends. All business success is based upon pleasing customers. All politicians gain votes by trying to help their constituencies. Every teacher succeeds by trying to help his students; every student is popular only if he thinks of others. Every man who rises in his profession tries to serve his employers. But does the same spirit of "Can I help you?" win friends between nations?

We tried it in the Philippines, and it worked. The Filipinos could have all the bombs the world will ever make -- they will not throw them in our direction. General Carlos Romulo wrote that book about us called "Mother America," which makes us proud and makes us blush, for he overrates America, which he calls "the most generous, the most idealistic, the most lovable country that ever existed."

The reason this makes us blush is because we know WHY we were so generous to the Philippines. It was because we took them by accident and because we did not know they were worth anything. Nobody went out to exploit the islands we had on our hands for many years, because nobody knew there was anything worth exploiting. We sent American school teachers, twenty thousand of them. We sent American missionaries and doctors and American officials. We thought only of uplifting the people. We raised the literacy seventy per cent. We enormously improved their health. We increased the average income "fantastically," we gave them excellent roads, excellent government, freedom. That is why, when Japan struck, the Filipinos

remained loyal, the men went to the mountains as guerillas, struck the Japanese from the rear, informed MacArthur exactly where they were, made it so easy for him to recapture the Islands -- so that the Philippinos became the stepping stone America needed to defeat Japan.

What did all the kind things we did for the Philippines cost us? NOTHING. It all came out of Philippine taxes. The missions cost American churches a few million dollars, but even that was a paying investment. So far as the government was concerned, the Filipinos paid for our officials, our doctors, our school teachers, our agricultural experts. Here was kindness that cost nothing and yielded tremendous dividends.

We tried kindness in China, and it worked. In 1900 the Chinese people rose in a people's revolt called The Boxer Uprising. We helped Europe defeat China -- we are ashamed of that now. But we did not allow Europe to tear China to bits. The White allies demanded a tremendous indemnity, ten times the value of the property the Chinese destroyed. American missionaries urged the United States Government not to take our share of the money. So our government made a scholarship fund for Chinese students -- it amounted to 16 million dollars. Then we prevented China from losing any more territory to Europe. And China has had pathetic faith in us ever since. Every great leader who has kept China true to the Allies -- from Sun Yat Sen to Chiang Kai Chek, has been indirectly or directly the result of the scholarship fund, and of mission schools. Here is another investment that cost our government nothing, and has brought returns too stupendous to be estimated. If Japan had been able to cross China and contact Hitler at the Caspian Sea, the axis would have separated the Allies and in all likelihood would have won the war. We saved Europe as well as ourselves by returning an indemnity that it would have been robbery to take.

Liberia in Africa is a proof that it pays to be amazingly kind. After the slaves were freed in 1865, we helped as many of them as desired to return to Africa, because the North had one of those benevolent streaks that the United States gets every now and then. They established their own republic, the only really free country for many years in all Africa. Did it pay? Ask Harvey Firestone, who is raising rubber in Liberia. The United States is now building a harbor at Monrovia, the capital of Liberia, chiefly as a coaling station for our fleet. Liberia was beyond doubt connected with the decision of the black Governor of the Chad region to cast his lot with the Allies, giving the British a base for sending an air fleet to Egypt and probably was decisive in the Axis' defeat in Africa.

We have illustrations to the north and to the south of us, of the wisdom of making friends with kindness instead of keeping them afraid. We almost went to war with Canada just a hundred years ago (1846) over a boundary line. Our war cry was "fifty-four forty or fight." Some of our wiser heads said, "Let's not be fools. They are our cousins." So we gave up what is now British Columbia, which would have joined us with Alaska. We got past that crisis and have long since learned that mutual aid and trust are not only cheaper but far more comfortable. Now we have what Cordell Hull calls an "unseen frontier of friendship." "We have accomplished what the cynical world would say could not be achieved." It would be dreadful if we distrusted Canada and she were afraid of us now. All the uranium we have used for atomic bombs came from Canada!

For a century the people of Latin America feared and hated us. "Gringos" meant monsters to the children of Latin America. President Hoover began an earnest but not wholly successful effort to win the friendship of Latin American countries, and President Roosevelt persisted in that policy. Today the United States is the leader of the Americas. The returns in business and in every other respect have paid for this good neighbor policy hundreds of times over.

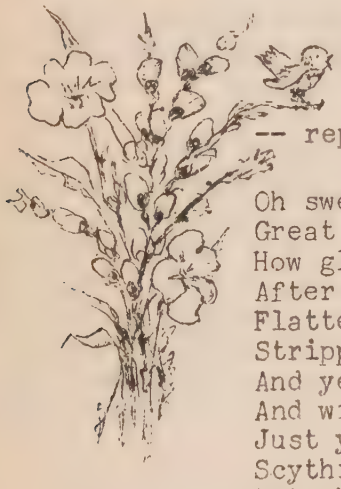
The Micronesian Islands in the Pacific, though small, offer us one of the most famous illustrations in the world of how much it pays to help needy people, and turn enemies into friends. An American soldier writing from these Islands during the war said: "Thousands of us owe our lives" to the fact that these former cannibals are now Christians and our friends. They warned us when the Japs were

near, fed us and cared for us when we were wounded, carried us back to our lines when we were lost. During the last century missionaries have been pushing into these Islands, risking their lives. Scores of missionaries were cooked by the cannibals and eaten. But they conquered every island with the love of Christ. Guadalcanal was invaded by missionaries and converted since the first World War. The miracle is that those former cannibals are now, next to North America and North Europe and Japan, the most literate people in the world.

My own experience in introducing scientific literacy methods throughout much of Asia, Africa and Latin America, has been amazing proof to me that it is easy to help the world if we go with something they want, and that in the process we can easily win the world's heart. Every country in the world has given me a warm welcome and appreciation far beyond the value of my services. What amazes me is how easy it is to help people if you offer them what they both want and need. If we go to every corner of the world with the technical skill in which we excel and which the world lacks, we can lift the world from destitution to abundance, from desperation to happiness, and can be so loved as no nation in all history has ever been loved. It is so EASY, and so CHEAP, and so CHRISTIAN.

The most amazing illustration of the result of amazing kindness, is Japan. And the most striking fact is not Japanese gratitude, but the effort of Japan to outdo us in being kind. Many are doing it no doubt to get an easy peace, and many are doing it because they are amazed at our kindness to a conquered people. This is something they had not believed possible. They are electrified. Very well. If they win our hearts and we win their hearts that will be wonderful! A new phenomenon on earth! In all history there has been no transformation like this in one brief year.

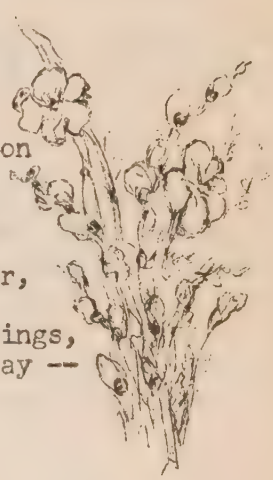
This suggests the philosophy behind our kindness plan. If we try to win the heart of the world, openly and unashamed, by discovering their needs and meeting them with our technical skills and our tool machinery, they will begin to treat us kindly in return, and we shall see a rising crescendo of good will. Other nations will try to outdo us in being kind. Russia will go "soft" toward the other countries. She is doing it already. So will England and France and so will everybody. The war of amazing kindness will be on -- the backfire against the atomic bomb will make the world safe. Or would you rather have war -- and annihilation? For the danger is all in men's minds, and we can win men's minds by the world-old and the thoroughly Christian method of being kind.



WHEN PEACE HAS COME

by Lucille V. McCurtain

-- reprinted from World Affairs with permission

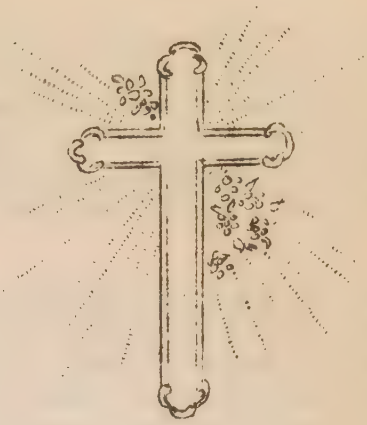


Oh sweet calm air and blessed sunshine clear,
Great quietude, relaxed unbreathing earth --
How glad we are for peace, how close, how dear,
After the hurricane and wild fire's birth.
Flattened and flailed lay all green lovely things,
Stripped and laid bare and broken, whirled away --
And yet today the beaten birdling sings,
And willow buds have burst in white array!
Just yestereve we saw the leaping fire
Scything the eucalyptus, wind-propelled;
But skillful men hedged in that dreadful pyre
Which, feeding on itself, at last was quelled.
Fear is forgotten; spring will heal the scars.
From fertile ash fine filaments of grass,
Lupin and poppies' blue and golden bars
Will spread to gladden lovers as they pass.
Long years it takes to grow a lovely tree;
Long years to grow to manhood from a child;
This morning's peace should make us inly see
The need of keeping Fire from running wild.

VICTORY THROUGH HARMONIZATION

"SAY YES TO THE LIGHT"

-- condensed portions of the book by
Allen A. Hunter, Minister of the
Mount Hollywood Congregational Church,
Los Angeles, California



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This devotional manual is a plea addressed to the individual to take the teachings of Jesus seriously -- to apply these principles to his daily life -- to make them a part of his consciousness. It is an inspiring book on the nature and development of the life of the spirit, written simply and without involved technical language -- a careful blending of the scientific and the spiritual.

A huge vitality is at work, out of sight but strangely potent. For a few hectic centuries man has been menacing, exploiting, and blaspheming man. For millions of years, in contrast, the sun has been exerting creative pressure upon trees. Even this instant the great mystery of chlorophyll is implacably turning the sun's energy and the earth's chemicals into food for the world. Were it not for that unceasing transformation of sun's rays and minerals into stored sugar and starch, mankind would soon be starving.

For millions of years something gloriously positive has been answering the light. At this very moment, as always, the Light is drawing out of life with surpassing patience and ingenuity an increasingly wholehearted response.

Both as individuals and as groups we have been appallingly negative. But is that the whole story? Do we not, with a sensitiveness denied to plants and trees, have it in us to say Yes to the Light?

This Light permits us to cherish darkness in our wills, but it is ever expanding and integrating life. We cannot argue it out of or into existence. Our task, rather, is to be transformed by it, not tomorrow but now. This process we can defy and no doubt obstruct for a while. But our insubordination is not so exciting a fact as this: Within certain limits we have free will, at least enough to make an adjustment and grow. What confronts us is the Light in Whom is no darkness at all or fever of time. It is adequate and can afford to wait till every man, answering what may be his deepest desire, gives a positive answer and becomes new.

We are made for fellowship, not as one rubber stamp with another but as one free person able to choose between cooperating or not co-operating with other free persons. If we were automatons, our Creator could not be true to Himself. He lets us misuse our freedom rather than make our response to Him a mechanical reaction. We are meant to develop a new way of looking at things, of doing and being, but not at the expense of our integrity and the power to choose, which is at the heart of personality.

We as persons may be so embroyonic and immature that we do not suspect how little advanced we are. But the important thing is not how far we have gone, it is how much attention we are going to pour henceforth into the task of growing. Each act of the will by which we seek to get out of our ego and into a fuller and more coherent awareness count.

It is our business to choose not what is vaguely called "more life" but that which specifically and unfailingly will alter our nature, until we become a new species. Placed at the growing point of evolution, we are always up against a pressure. Jesus called it the Kingdom of God. Rather than to postpone heeding this privilege, one would do better to pluck out an eye, cut off a hand, bid farewell to everything he has. The demand of Jesus was for a completely different way of living.

The suffering we set loose in the world by our voluntary ignorance is something beyond calculation. If we belittle it, we may be adding to it. On the other hand, if we dwell too much on it, we may go insane. What at times is under the guise of evil may actually be good. Who has not become less immature as a result of frustrations that only years later could be recognized as a means of growth? Here suffering is not the criterion, but GROWTH. Although evil is beyond our powers of definition, we can say that what prevents growth of the inner life can for our practical purposes be considered evil.

Our temptation is not only to think sentimentally that evil is the same thing as suffering but to get excited about evil that happens outside us so that we shall have an excuse for ignoring it within. Trying to exterminate evil in others in its secondary and outward manifestations is a trick of the ego that is always taking us in. What should concern us is not so much why evil may have come into the world or what unmistakably it is. The question for us is How shall we meet it and if possible overcome it?

This is where Jesus steps with unique relevance into our situation. He spends very little time theorizing about evil. What we see him doing is conquering it at its most obvious source, in the human will. His attitude toward Judas goes to the root of our problem. Jesus senses the darkness slipping into the will of Judas. He is not blind to this inward battle tearing Judas to pieces. Always he keeps pouring friendliness into the darkness of Judas with the patience practiced by the sun. Day after day the releasing energy of the sun beats upon the January tree. No sign yet of any answering restlessness? Give it a few minutes' extra sunlight. And never give up. Buds may one day appear. Was this not Jesus' way with Judas? Those who love "without fear and without hope" will appreciate the courtesy Jesus kept showing to Judas, the respect for the other man's integrity, the determination to drop only good seed no matter how hard the ground might be. This will that remained free of resentment did not fail. When Judas saw what he had done by betraying Jesus, he admitted he was sorry, and he accepted responsibility and the consequences, not blaming the treachery on others. Our faith is this: The Light which Jesus consistently flooded into the darkness of Judas had an ultimate effect.

But Jesus' approach to evil does not look to results. You scatter the potential harvest of wheat. Birds may eat it up? That is not the issue. You go on scattering what you may never see coming into fruition. You do it because you are seeking to share the nature of the Eternal.

Jesus offered his people a new way of realizing the presence of God; He was a Father whose good will included all, even those who committed atrocities. The method that Jesus taught and practiced of overcoming the evil of an invading or occupying army whose brutality from this distance we are inclined to minimize was to win to the Light as many opponents as possible. It put the emphasis on treating those on the other side as victims of a system who need to be looked at as potential sons of God. This method is being dismissed with sneers today.

Jesus trusted to love rather than war force. We excuse our disbelief in love by claiming that the manifestations of evil that test us today are so much better organized and more destructive than those that tested Jesus, that we have no choice but to fight with bombs and blockades even though we know this is sinful. But is this excuse valid?

At first glance it seems so. This is because we have allowed ourselves to become victims of darkness shock. By "darkness shock" is meant the confusion that overtakes us when we do not know that the evil is ourselves, and therefore we become overwhelmed by some spectacular and unexpected external instance of evil that threatens us personally. Then we solemnly declare: "Now I see that to deal with evil we have to use the methods of evil." That is the price we pay for not facing the darkness in ourselves.

How shall we become innoculated against darkness shock? By knowing and in our own way experiencing the meaning of the cross where we see the ultimate in darkness and its remedy. The cross, as perhaps nothing else, shows where the roots of evil are; not alone in other men's wills but in our own. The cross is not the center of thinking. God alone is. But it throws the light we need upon how God acts with reference to our sin.

At the cross the evil that we cover up and repress from consciousness comes to a horrible focus. Who killed Jesus? Men exactly like ourselves. Many of the vehicles of the hysteria that swept Jesus to his crucifixion were not what today we would call "bad men." They were good men, respectable attendants of religious meetings. They were sure they were serving God, not Mammon. They were acting from honest and righteous indignation. We, like them, are always imagining that if we acted like Jesus, the devil would prevail. The nation would be crucified. The enemy would take possession of our schools and churches. The fact probably is that if we acted with the complete responsiveness which Jesus called the "Kingdom of God", the future would be emphatically less hellish.

Out of that darkest spot in history a light shines and the darkness is not able to put it out. We encounter not a man alone, suffering for the sins of others, but a Presence that does not fail, eternally overcoming evil with good. What gradually comes over us is the realization that the man on the cross who seems to be so ineffective, so frustrated, so defeated, is the supremely effective man, the one complete person, the master of the conscience of mankind. Through that weakness infinite power is being released. Here is love that our denial of love cannot alter.

We should think of the cross less as a problem and more as an opening; and what is disclosed is the unflinching mercy with which God deals with evil doers. If his spirit is like that of Jesus on the cross, there is a chance for us men. We cannot understand Jesus until we see that he deliberately chooses the suffering of the cross as an inevitable consequence of his commitment to the redemptive process. That is the price that the redemptive process involves. It may be that nothing less than such voluntary suffering can awaken wrong-doers so that they face the darkness in themselves and then see through that darkness into the Light that would re-create them.

H. H. Farmer's word is illuminating here:

"Obviously there is only one method of winning such a victory when methods of force are ruled out, and that is simply to LOVE, to love so passionately, so utterly, that even the most brutal and seemingly triumphant violence of sin leaves it still LOVE, unchanged except in the increasing agony of its disappointed desire to bless and redeem. The only qualification for victory required of love is that it should be able to endure its most shattering defeat and yet still remain love. If it does that, it has still got the whip hand; for in its very weakness of defeat it has within it the invincible strength of remaining itself, and it will yet win the victory."

Men will do all they can to crush this love that looks into their eyes with-

out cringing. . . . "but let it still remain LOVE, and in the end they will have to give up and look at what their hands have done, and break down in its presence. At some time or other the very weakness of love will cut them to the center of their being with more power than a two-edged sword -- only it willbe spiritual power."

That is the great implication of the cross. A power is there that looks weak. But it is stronger than all the violence and distrust of men. . . But Jesus holds to his task. In this dark hour he will serve by simply being loyal, loyal even if the Presence seems not actually to be there. That is what the cross at bottom is, a test of loyalty to love. Jesus is vulnerable to the misery of the world. At the same time he keeps within him the unbreakable power of will to point itself toward the Holy Will. Jesus, dying thus, holding on to the Will that would lift all and save all, not only shows us how God deals with evil. Once and for all he shows us how we are to face it, too.

We human beings are free at least in one respect; we need not postpone the effort to turn our lives in the right direction. We have it in us to acknowledge boldly before the truth and before one another the harm we have been doing. We do not have to be hypnotized by the massed evil that threatens us into doing evil ourselves. We can look through what at first frightens us into a more important and a more adequate power. We can be made new -- it will take a long time but we can start -- as we open ourselves to the infinite goodness of that power.

If we ourselves are willing to suffer evil rather than inflict it on others, this power may see fit to flow through us. In any event, we can begin to forgive. The wounds of the world are gangrening. Only the reconciling, restorative power of God in man practicing forgiveness on a large scale will make it whole. The power to be a channel of forgiveness is what we encounter supremely in Jesus. The world is waiting to encounter it in his followers.

The darkness in us is not often worth prolonged consideration (we must never stop with that), but it has always to be faced -- not only the lack of love and of faith, the lust, the parasitism and pretentiousness, but also the fear of pain and the fear of losing security and face. We have to realize that it is not we who are good. Compared with the music we want to become a part of, we are but ugly discords. Held up against the light, we are nasty-looking black spiders. But the beautiful holiness, the splendor, wisdom, and courtesy of God -- these are the notes that can most vibrantly wing their way through our spirit. Since we neglect God, if we neglect our neighbor, we now hold this and that person in the light, not asking anything, simply holding them there.

There is another condition of which we should take advantage if we possibly can; association with some person who believes in the unseen more intensively than we ourselves do, and membership in a small training group. Most of us need reinforcement that comes of being bound together with others also trying to say Yes. That is what churches are for. Unfortunately, the intimacy has become so spread out that often it is necessary to pour into the stale pool a jet of freshness that only the very small group can release.

Perhaps fifteen is the maximum size. Two can begin, but before long there will probably be more. Each group works out its own specific ways of proceeding. Something is lost if the meetings are not regular. The small group's magnetic field cannot be measured. Its influence carries farther than its members often suspect. Among the by-products are an increase of reverence for personality, the sense of being drawn by a purpose instead of being pushed around by miscellaneous pressures, and the encouragement that everybody needs.

The small Group

The small group stands, quietly inserting into the darkness the sparks of integrity and good will that are invaluable to the world. The group generates light and energy according as each member practices, at least to some degree, openness to what is more than beauty and truth and goodness. While absent from the group, he is under obligation to school himself in skills that might include these. Before meeting another person, he recalls the

privilege of willing as Saint Paul willed, "May you be filled with the entire fullness of God." At the start, the trainee, undertaking to see people in terms of such dimensions, will constantly fail. Before the group, he will admit that during the past week he functions only twice. The honesty will encourage him and them to do better the following week. The group will double-check each other with regard to perhaps another new habit; at least once a day each member will think of every other member as sincerely living up to the spirit and presence which the whole group is together seeking. The minimum of time agreed upon for meditation may be fifteen minutes every day. During that time each one pays attention to this Being through methods he or the group shapes as they go along. It is like learning to play tennis. There are false, ridiculous motions. The failuresdo not deflect him. He is out to master this art of loving God, not for His gifts but for Himself. As a result of this individual practice something mysterious but unmistakable is multiplied in and not merely added to the group. One could almost call it "co-ordinating power." Without it, the institution, however imposing and "religious" might become a shell.

During its first vigorous unspoiled centuries Christianity's little groups developed a love and joy and peace that turned an empire upside down. This revolutionary fervor can be restored. Nothing less will be of much use to the world. But if the church is to function again as it once did, it will have to train at least some of its members to meet not alone in "good fellowship" with picnics and the usual club solidarity, or alone in extravert efforts to get a better mayor and food to the children in Europe. There will have to be comradeship even deeper than all these other expressions of the desire to be together, and that is the binding that comes only through intensive group and solitary meditation and prayer, and redemptive effort inspired by such discipline, redemptive effort that dares to demand the co-operative organization of the planet.

The church is meant to become a fellowship over the world, integrating and reconciling men. If it betrays Jesus by acquiescing to their standards, it will be betraying them. The time is coming when it will be hard for men to believe anything. There will be broken nerves, disillusionment, bitterness, and the darkness that has to come because we have broken God's law. What will be needed more than anything else will be faith and forgiveness. This is the church's opportunity. Beginning now, it can intensively train persons to become so full of integrity and good will that they can outmatch at least some of the negativism of a disenchanted world with the grace of God. The church will then have the right and the power to speak from its center and men will listen. Even now they will pay attention if with the authority of inward experience the church will clearly say:

"GOD IS. We are in His presence now. He is nearer to us than we are to ourselves, and He is at least truth and love. He has given each one of us the appalling power to turn away from Him. He has also given us the marvelous power at any moment to turn toward him. The consequences of the harm we all have done will for a time continue. But we ourselves can move in a new direction and become less unlike Christ. We can begin this instant by ourselves forgiving. We can depend upon it; the resources will be given if we try to say Yes."

The training that alone will bring coherence into the world has to be drastic, and it has to start with the effort to win coherence within. Teamwork is imperative, in small units as well as big ones. But it has to be in terms of each man's own integrity and not in terms of what the herd, whether ecclesiastic or national, dictates. A man will not show reverence to his neighbor unless he, first of all, is loyal to "that of God" which is in himself. It is up our own "secret stairway" that each of us, making his own unique response, has to climb toward the Light.

IT CAN HAPPEN IN YOUR CHURCH, TOO!

---- from an article telling
of the "Prayer and Share Circles"
established by

William R. Hessell, pastor of
Saint Paul's Methodist Church,
Los Angeles, California

quoted from the

"New Life Magazine"
--with permission of publishers and the
Editor . . . and Rev. Hessell

After more than twenty years in the ministry I have learned about and started "prayer and share circles" which are bringing spiritual enrichment to individuals and transformation to homes.

This is a circle of young people. It meets every week. It is not an organization, but it is composed of a few spiritually-minded young persons who believe in prayer and who are interested in the development of Christian character, desiring to walk in daily fellowship with the Master. The circle accomplishes just what its name suggests -- praying and sharing. We sit in a circle and the order of our informal meeting is something like this:

1. Three to five minutes of silent prayer.
2. Reading a brief scripture, such as the story of the rich young ruler.
3. A few remarks by the leader.
4. A period of discussion, or sharing.
5. Presentation of special requests for prayer.

During the following week, each member of the circle is asked to visualize the circle and the requests made by each one present. During the sharing period at the next meeting, each person describes progress made.

The daily prayers are definite, sincere, and expectant. It is not the saying or mouthing of prayers, but PRAYING from the heart. It is a contrast to earthbound words described by the poet:

"My words fly up, my thoughts remain below;
Words without thoughts ever to Heaven go."

Many encouraging reports have been made from week to week.

A young man who asked us to pray that he might be able to control his temper has largely overcome this fault. The change is evident in his life and in his home. He teaches one of the largest boys' classes in our church.

We are workers together with God, praying as if all depended on prayer and working as if all depended upon us.

Some distinct spiritual gains have been made by the ones attending our adult prayer and share group which meets in a private home. The most fertile field for prayer and advancement of spiritual life is among our young people. They will inconvenience themselves and come many miles in order to take part.

As God works through our prayer and share circles we are seeing the selfish become unselfish, the impatient patient, and the defeated made victorious. Christ

is becoming real and the Christian life has become a grand adventure. Through definite, purposeful, expectant, directed prayer, we can and will move forward to new triumphs as we crusade for Christ.

Information as to how to start a "Prayer and Share" Circle will be mailed anyone upon request and the receipt of a stamped self-addressed envelope . . .Write Rev. William R. Hessell, Saint Paul's Methodist Church, 1200 South Manhattan Place, Los Angeles 6, California.

Rev. Hessell says: "Prayer is the powerhouse of the church and of the home. Definite, sincere, expectant prayer can and will bring a solution to any problem." He suggests that pastors and other Christian leaders who desire to begin prayer and share circles must first of all make adequate spiritual preparation in their own lives -- also through reading of the Bible and other Christian literature and prayer keep open the channel to the boundless resources of God.

Rev. Hessell reminds us in his suggestions: "Let us remember in these groups we turn the searchlight upon our own lives. Some of the things not to permit under any conditions are: Gossip, Criticism, and Argument."

Let us join with Rev. Hessel in his expressed prayer: "Let us pray daily that thousands of churches and homes will become spiritually revitalized through the great prayer movements of our day. Let us remember Christ is depending upon us. We dare not and will not fail Him now."

HOW TO PRAY

E. Stanley Jones

-- from an article originally printed in the CHRISTIAN ADVOCATE and reprinted in a booklet -- printed with permission from the Christian Advocate

"If I had one gift to make to the Christian Church, I would offer the GIFT OF PRAYER."

"Talk with God about it."

When the disciples asked Jesus, "Lord, teach us to pray," they uttered one of the deepest and most universal cries of the human heart. For men of all ages have instinctively felt that prayer is the distelled essence of religion. If we know how to pray, we know how to be religious; if not, then religion is a closed book. Where there is no effective prayer life, the heart of religion has ceased to beat and religion becomes a dead body of forms and customs and dogmas. And yet how few Christians have an effective prayer life! (and this includes many ministers.) If I were to put my finger on the greatest lack in American Christianity, I would unhesitatingly point to the need for an effective prayer life among laity and ministers.

If I had one gift, and only one gift, to make to the Christian Church, I would offer the GIFT OF PRAYER. For everything follows from prayer.

In the prayer time the battle of the spiritual life is lost or won. Prayer is not an optional subject in the curriculum of living. It is a required subject; it is the required subject. And there is no graduation into adequate human living without prayer.

Suggestions on HOW TO PRAY

1. Breathe the prayer, "Lord, teach me to pray" as you begin the quest for a

prayer life. Bathe your very quest in prayer. It may be dim, shadowy, unreal, but this may be the first, tottering step toward spiritual maturity.

2. As you begin your quest, you must hold in mind this background of thought about prayer; The universe is an open universe. The old conception of the universe as a closed system, fixed unalterably by natural law, a system in which nothing but foregone conclusions can happen, is a thing of the past. In its place has come a universe where law still reigns, but amid and through those laws are open possibilities, open to initiative and to creative faith. In this world of freedom and law, just as many things are left open contingent upon the human will -- things which will never be done except the human will decides to do them -- so there are many things open to prayer that will never be done unless we cooperate with God to do them. It is into this world of freedom and possibility we enter as we enter into prayer.

3. Another thought that may serve as a background: Prayer is not only the refuge of the weak; it is the reinforcement of the strong. The idea that only weak people pray is false. The strongest character that ever walked our planet prayed. The Man who changed the world turned to the prayer resource. Prayer, then, is not merely for the weak; it is the strength of the strong.

4. A still further thought we must hold: Prayer is not bending God to my will, but it is a bringing of my will into conformity with God's will, so that His will may work in and through me. Prayer is not bending the universe to your will, making God a cosmic bellhop for your purposes, but prayer is co-operating with purposes of God to do things you never dreamed you could do. The highest form of prayer is that of Jesus in Gethsemane: "Nevertheless, not my will, but Thy will be done" -- a cooperating with an outgoing, redemptive will that wills our highest.

5. Another consideration must be held in mind: Prayer is not an occasional exercise to which you turn now and then; it is a life attitude. It is the will to cooperate with God in your total life. It is an attitude rather than an act. You cannot expect God to come into the occasional, if you refuse him in the continuous. Therefore, I am not impressed with the slogan: "There are no atheists in foxholes." If men pray only when in foxholes then prayer is a means of getting you out of a hole -- foxholes or other kinds -- but no part of a life program. Out of the foxhole the pray-er probably takes over on his own and God is dismissed.

6. Prayer, then, is primarily and fundamentally surrender. Kagawa was right when, asked to define prayer, he replied: "Surrender." It is a surrender of your purposes, your plans, your will into the hands of God to work them out with Him. But surrender does not mean weak negativism.

Prayer is the surrender of the wire in the dynamo, of the flower to the sun, of the student to the processes of education. The Gulf Stream will flow through a straw provided the straw is aligned to the Gulf Stream, and not at cross purposes with it.

You, as an individual, surrender to God and then -- shall I say it? -- God surrenders to you -- His power is at your disposal. You are working with an almighty purpose and an almighty purpose is working with you.

7. Prayer is secondarily assertion. After you have surrendered to the will of God, you can assert your will within that will. Huxley once wrote to Kingsley: "Science seems to teach in the most unmistakable terms the Christian conception of entire surrender to the Will of God. Science says, Sit down before the facts as a little child, be prepared to give up every preconceived notion, be willing to be led anywhere the facts will lead you, or you will know nothing." That is the

first attitude of Science -- humble surrender to the facts. The second attitude is -- bold assertion and an assumption of mastery within these facts.

Two attitudes combine -- surrender and assertion. The two have to be together; if you only surrender you are weak; if you only assert you are weak. But if you are surrendered and then assertive, you are really strong. You are going to be a positive creative person because surrendered to the Will of God.

You are beginning the adventure of co-operation with God. Prayer is just that -- co-operation with God.

"Be still and know" -- the first law of the spiritual life.

The stilling of the mind is a step in receptivity. Prayer is pure receptivity in the first stage. "As many as received him, to them gave he power." If you come to God all tense, you can get little. Let down the bars. They are all on your side; there are none on His.

Receptivity is the first law of the spiritual life. It is the first law of all life. An organism can give out as much as it takes in and no more. If it hasn't learned to receive, it hasn't learned to live.

The stilling of the mind reminds you not of your pitiful little store, but of the fact that you are now harnessing yourself to God's illimitable fullness.

Prayer is like the fastening of the cup to the wounded side of a pine tree to allow the rosin to pour into it. You are now nestling up into the side of God -- the wounded side, if you will -- and you allow his grace to fill your cup. You are taking in the very life of God. "Be still and know," and you will be full. Be unstill and you will not know; you will remain empty.

"Talk with God about it." Note I say, "Talk with God," not "Talk to God," for it is a two-way conversation. And the most vital part may be, not what you will say to God, but what God will say to you. For God wants not merely to answer your prayer. He wants to make you -- to make you into the kind of person through whom he can habitually answer prayer. So this prayer episode is part of a process of God-training. God will answer the prayer provided it will contribute in the long run to the making of you.

Release the whole prayer from your conscious thinking. Don't keep the prayer at the center of your conscious thinking. It may become an anxiety-center. Let it drop down into the subconscious mind and let it work at that greater depth. Then there will be an undertone of prayer in all you do, but there will be no tense anxiety. Dismissing it from the conscious mind is an act of faith that, having committed it to God you leave it in his hands, believing he will do the best thing possible.

Prayer is not so much an act as an attitude. The first Beatitude says: "Blessed are the renounced in spirit for theirs is the Kingdom of God." The renounced, the surrendered in spirit have what? The Kingdom of God! They do not merely belong to the Kingdom of God, but the Kingdom of God belongs to them! All of its resources are behind them, they work with almighty power. Therefore, they go beyond themselves in thinking, in acting, in accomplishment. They are ordinary men doing extraordinary things.

Prayer is opening the channels from our emptiness to God's fullness, from our defeat to His victory.

Therefore, pray or be a prey -- a prey to your impulses, to the last happening, to your surroundings. The man who prays overcomes everything, for he is overcome by the most redemptive fact of the universe, the Will of God. To find that Will and live by it is to find yourself. Prayer then makes the most absolutely free man this universe knows. The man who does the Will of God actually does his own deepest will.

HOW TO HAVE A REVIVAL

-- condensed from
"The Ansgar Lutheran"

. . .as quoted in the
Christian Digest
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Dr. R. A. Torrey, the famous Evangelist, gave a plan for bringing to pass a revival in church or community throughout the world. Dr. Torrey declared that the plan had never failed to work. He even went so far as to say that "it cannot fail," if the suggestions are faithfully followed.

Here is Dr. Torrey's statement:

"I can give a prescription that will bring a revival to any church or community or any city on earth.

"First, let a few Christians (they need not be many) get thoroughly right with God themselves. This is the prime essential! If this is not done, the rest that I am to say will come to nothing.

"Second, let them bind themselves together in a PRAYER GROUP to pray for a revival until God opens the heavens and comes down.

"Third, let them put themselves at the disposal of God for Him to use as He sees fit in winning others to Christ. That is all!

"This is sure to bring a revival to any church or community. I have given this prescription around the world. It has been taken by many churches and many communities, and in no instance has it ever failed; and it cannot fail!"

The great and crying need for our country at the present moment is another great spiritual awakening. You can have a real share in helping to bring about another great revival by forming one or more PRAYER GROUPS in your community.

The prayer groups need not be large numerically. During the revival in Korea it was found that a group of four people, or even three people, was most effective as they were all with one accord in their intercession.

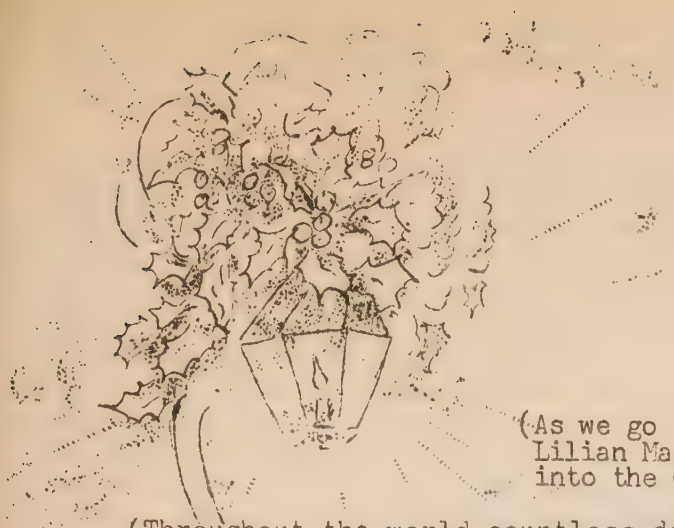
Like Nineveh of old, our country is plunging straight to destruction. In a few more years our beloved land may be destroyed and our religious liberty lost unless we have another great spiritual awakening. Will YOU accept the challenge?

"TWO OR THREE"

In the dark days of Jewish history, the Prophet Zechariah realized that great things are accomplished, "not by an army, nor by (human) power," but by the Spirit of the Lord of Hosts. How this age of ours needs that old, timeless message! We worship bigness, numbers, the crowd, yet great things have ever been done by the few.

Some day we may come to realize that the greatest things are not the armies of the world, but the little, unrelated prayer bands, scattered in some measure over all the earth. In the first centuries after Christ, little prayer bands without organization and without worked-up publicity overran the Roman Empire, making Roman roads avenues for the spread of the Gospel, and turning heathen schools into Christian centers, influencing history for all time.

The mightiest power the world knows is the power of PRAYER! Today little prayer circles are again making history. Are we having a part in this movement? Do we realize what great things can be accomplished "where two or three are gathered together in My Name?" -- From The Upper Room, reprinted from Fellowship Messenger



"LET OUR LIGHT SHINE!"

-- selected from the writings
of Lilian Rendall, Editor of

"My Messenger"

Little House, Binfield, Berks,
England

(As we go to press we have received the notice that Lilian Mary Rendall passed suddenly and peacefully into the Greater Life on November 19th, 1946.)

(Throughout the world countless devotees of prayer and followers of Christ are coming together in prayer. Separated by distance in terms of miles, they come together in selected hours -- joining minds and hearts in Silence and spiritual communion in the Presence of the Eternal Light. Efforts of selfless souls and workers such as serve in the Ministry of the "Circle of Blessing" and the "Link-bearers" in Prayer started in 1929 in England by Lilian Rendall are helping to release the Light of Christ throughout the Kingdom and are doing inestimable good. Their ideals and vision and the effort to keep the "hours" of coordinated prayer are worthy of our recognition and earnest cooperation. May we be inspired to let our Light Shine and to give of our spiritual effort today more than ever, for NOW -- we are told -- NOW IS THE TIME.)

"NOW is the time for effort, spiritual effort, to realize our innate power and inheritance and -- to use it! To cast out the belief that comfort and luxury and selfish enjoyment are aims to be sought for; while suffering exists we must mingle with it, and do what we can to alleviate it. We must clearly see that all the effort we can make to create, to lift, to help, is adding to the power of the Kingdom of our great and glorious Fatherhood! for Christhood IS Brotherhood.

We must try to live as lanterns flinging out great beams of Light to help a troubled world. We must shine with the intense flame of our perfect union, the spark with the Fire, the loved one with the Lover. We must live with the open arms of Christ held out to all the world, and even though we may suffer from the very blindness which we seek to heal, we must daily work as those who really know the possibilities within them, and by our practical experience and by the power of our Christhood, lighten for others and for ourselves the darkness of sin and sickness and inharmony, and so lift and influence the thought of the world.

The Christ within, the character of Christhood, is the only standard that can hold the field of our world today with a plan, an ideal, a working hypothesis, that can transcend all nationality, all colour, all sex, all creeds and systems of the earth. Out of the harvest fields of Nations with their crops of wheat and tares shall be gathered these golden grains of Christhood, the men whose characters are Godlike by the self-sacrifice of service, whose vision shall be shown the Brotherhood of Man in the unity of their common Spirit Life, for it is this in-dwelling individual power of God, this God-consciousness, this divine Birthright, this inner growth of Christhood which creates the lifelong urge in men ever to seek according to their Light, the greater, and the higher, and the best. If we keep our minds on this Mind of Christ, and control our thought to picture this perfection of Spirit, as our own Spirit, -- as our real true and divine self (for-getting that we are clothed in body), we shall grow in that likeness, for thoughts are the power by which we create; mind belongs to Spirit, and what mind sees it brings into being, and from thence into outward manifestation, because Mind is an attribute of the GOD within. Freewill is also an attribute of our GOD within us ,

therefore we have always the choice of what we shall create, and as Members of this Circle we keep ever in mind the pattern of the Christ, that we may grow into the likeness of our Lord.

This is the bridge our Circle would build from heaven to earth and earth to heaven. Under its arch rushes the torrent of daily life, the tumult of conflicting currents, the roar of waters created by the storms of passion and wrongly used freewill, but over the river of our worldly lives we would build the bridge of Christ, the keystone of which we each possess, for it lies in this Truth of the Christ -- GOD WITH US. We find it in the meaning of His words: "Holy Father, keep them in Thy Name, which Thou hast given Me, that they may be one, even as we are," and "That they may all be one, even as Thou, Father, art in Me, and I in Thee, that they also may be in Us . . . I in them and Thou in Me." In these words He points to the indwelling Divinity, the Spirit of GOD in man. Through the glory of the Jesus Life we may find CHRIST in Whom dwells all the power of the Godhead bodily, and as in Christ Jesus so potentially in us, that we may struggle upwards with that faith in sight. This is the ideal of the Circle. Truly we are babes in Christ! But our Circle is a loving-folding-mother-thought, leading us to grow into the image of our Father. We grow by the exercise of our powers of service, therefore our Circle has its prayer.

We must realize the Christ Consciousness in ourselves and then see it in all we meet, and by so doing call it out into manifestation. Let us look behind the visible body, and speak as Spirit to Spirit, for verily we are all in bondage still to outward things, and need to sing songs of hope to each other of the land of freedom to which we all belong. PRAYER is deeply conscious union with GOD, hence the admonition to "pray without ceasing" and to be "instant in prayer." Our contact with GOD means the restful consciousness of our one drop of Being united with the Whole Ocean of His Being, yet for each of us, after this realization, it is a matter of understanding between our GOD and ourselves, and His intimateness of thought becomes in us the "I AM," and in our brethren the "I IN YOU and YOU in ME." PRAYER must be an entirely personal channel, the way by which each of us can lift his Christhood into union and activity with GOD, mentally seeing himself a part of GOD doing GOD'S work. We still walk in leading strings, the leading strings of Christ, and the power we realize is yet poor and small, but we must try every avenue, and watch the stirring of our gifts within, for to all are given talents we dare not hide in napkins of nervousness or childish fear when our Master would have us strike the rocks of barrenness, to release the streams of living waters which He knows are welling up within. Through each sick and sorry soul we must see with visionary eyes the fountain of Spirit springing up with all its power of health and renewal, with supply for every spiritual as well as physical need, and by bringing what power and help we can we make their pathway clearer, literally assisting to clear a highway for their indwelling GOD! All prayer thought is creative, and the seed words of prayer will spring and manifest some ten, some an hundredfold, according to our own development, which is literally our growth in Christ.

Release the power of your Divinity within. Nothing is of such great importance in the Unseen Realm of true values as your POWER OF LOVE and CHARACTER, just what you are daily in your home and work. The gift of the heart to GOD, the training of the mind to spiritual thoughts and aspiration, and above all the dedication of stated time and service to help others who are beset with sickness and sorrow, all done with as much regularity as you can make possible, this concentration steadily and surely lifts your lives from plane to plane into increasing Light and development. You know that "not failure but low aim is crime." It is not your failure to remember the hours, nor your undeveloped power of prayer that you should grieve over so much; rather should you concentrate to keep your attitude of mind towards things spiritual, and increase your desire for the understanding of GOD.

When you pray, pray from your Christ life, enter into the silence in which GOD lives, ever surrounding you, the atmosphere of Spirit, the knowledge of all

perfection in GOD. Realize that your thought is there, lifted into that Kingdom where all truth, all purity, all love, rule and order and fulfill. Then know that He IS thus in the Soul of every child for whom you pray, and send out loving thought vibrations as He does, to soften the shell of the pod veiling this Truth. For it is living Truth that this Health, this vital glorious perfect Life is struggling in every soul, always patiently, and often valiantly, with difficult environments, through sickness and through trouble to manifest His Presence. If you could see how you could help by all uniting at the same time to increase these Christ vibrations, so that we may use them, as the might of GOD, to move mountains of oppression, to cleave dark and heavy clouds of ignorance, to throw light on the goodness of GOD already surrounding His suffering children, to break the chains of self that load the pack of weakening self-indulgence, to carry the tears of sympathy into the dry clods of earth and crack the seed shells with His warmth! WITHIN YOU IS THE POWER . . .

In Jesus you will find the perfect pattern of Christhood. He came to live this earth life before the world could understand that the Christhood of Manhood was the one great Reality, the one deep meaning of Freewill, the light dispelling all darkness, and the only meaning of GOD'S indwelling, everlasting Life. The Christ Light in Jesus suffered as only the Truth, the Way, and the Light could suffer, from those who had lost their understanding of GOD, and were stumbling in the dark by-ways of self.

Through the ages, the Light of this Truth has struggeld with the lower self of men, but its torchbearers have handed it on through the centuries, with ever-increasing hope of this Second Coming, now so deeply stirring in the hearts of all religionists the wide world over. Why? Because the Master Light is close to earth, and with Him legions of Souls who shine with the CHRIST LIGHT of the Spirit within. This glory is flooding the darkness of your world, and every thinking man is coming to a greater understanding of the mighty WHOLE, Which IS the Universe of GOD. This little Circle, guided by the help and teaching of those unseen Guides who have been entrusted with great messages of comfort for men's ears, seeks to carry the torch of Truth still further through the darkness heralding the Dawn. This darkness is created by the minds of those who live in ignorance of the Facts of Being. This Truth of Being we strive to teach is the stupendous FACT that GOD IS SPIRIT and Man IS MADE IN HIS IMAGE, each as an atom of the Christ of GOD. If individual Man will live by and with and in this Truth he will find he too can live <u>from</u> his Spirit, and his body will obediently do his bidding even as his shadow does, and his Consciousness will flow through him because he is one atom of the WHOLE Consciousness That IS GOD. We want to help you to prove to your selves that you can now live as Spirits not waiting till you drop your worn-out body. Your Spirit can keep your body young and active, when you live from the Divine understanding within you of your true heavenly value, and have no other consciousness, but that you are part of the WHOLE as your finger is part of your hand. The Whole great Life Force of GOD is flowing through all Life in varying degrees, as it flows through you today. It can, and must be used by you to enable you to face and to deal with your most ordinary, everyday duties. Try and feel this "GOD WITHIN YOU" flowing through you all the time. Let us whisper courage to your listening ear; we assure you we are able to raise your pulse of life, for we are the Messengers of GOD to those who pray to Him, and when you are in need we come in answer to the call of Christhood to Christhood in the Oneness and the might of GOD. The Saints of God are with you all to guide and comfort all.

GO FORWARD!
Leave behind
Things that are past,

LOOK UPWARD;
Never mind,
Skies overcast.

MOVE ONWARD:
In the way
Which Jesus trod.

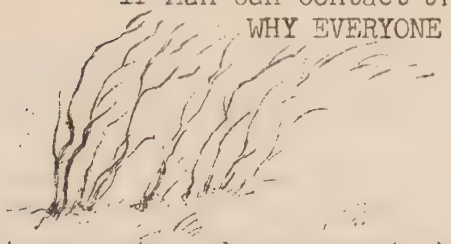
RISE HEAVENWARD;
Day by day
From earth to GOD.
-- selected A. P. G.

RADAR OF THE SPIRIT

W. H. Bergherm

------ condensed and adapted from an article
in "Signs of the Times" magazine
with permission from the publishers.

If Man Can Contact the Moon, Why Not Heaven?
WHY EVERYONE SHOULD PRAY



Three transports and one escort ship were quietly making their way to lonely Attu Island, in the far north Pacific. It was night, a cold black night. To the left about thirty miles lay Kiska, strongly fortified by the enemy. Before us was Attu. In the radar room of the escort ship the operator was keeping a close vigil. Subs had been reported in the area. Much depended on watchfulness. Suddenly on the instrument panel board of the radar a small white speck appeared. It was only for an instant, but long enough for the operator to know that a sub was ahead. Immediately the warning signal was given. There was a call to general quarters on every ship, with the Navy guard on the double. We zigzagged through the night; but when morning came we dropped anchor in Massacre Bay of Attu, realizing that at least one danger was passed, thanks to that seeing eye called "radar", which put us on guard in time.

Though radar is a new discovery, in use only during the last six or eight years, there is no better-established fact in radio science today than that radio light beams not only can be sent forth, but can be picked up again by the sender when reflected by an object they have contacted. That object may be as far away as the moon. It may be obscured by cloud banks, fog, smoke, or dense darkness. Nevertheless, if you have the proper instrument to receive the radio light beams, they will come darting back whence they were sent but a fraction of a second before, flying at the speed of light, 186,000 miles a second.

Is there not in all this a deep spiritual significance? We believe there is. You and I are in the habit of sending forth our messages to God by means of a simple exercise of faith we have called "prayer". We have, in a fashion at least, believed in prayer. We have convinced ourselves that under certain circumstances, at least to some persons, prayers have been answered. But, unfortunately, while in the science of radar we know that radio beams come back when they meet an object, few of us are equally sure that what we send out in prayer comes back. We are not

quite prepared to say that prayer is as scientifically capable of mathematical proof as is radar. But, why not?

After all, would it not be strange that the same God who has established and fixed the law whereby man made radio beams come back would not also cause the spiritual beams of prayer, which His own Spirit has placed in the human heart, to also return when we send them forth? Surely anything else would be unreasonable. It would also be unscriptural and contrary to all human experience. No, friend; God answers prayer. There is no better-established, more truly scientific fact than that he who goes into his prayer closet and closes his door behind him, praying to his Master in secret, will be rewarded openly.

RADAR ROOM OF PRAYER

There is a radar room of prayer. When we enter there, bright beams will rise straight up above the fog and clouds of unbelief; they will flash straight through the smoke of a busy, confused world, and go right to the throne room of the Infinite. There they will contact spiritual power and come darting back with their messages of courage and help for the needy heart which in feebleness and faith sent them forth. If the waves of something we call "electricity" can carry the beams of radar even to the moon, the waves of that other something we call "faith" -- which we are no more fully able to explain than the other -- can carry the beams of prayer to the presence of God and bring them back again to me and to you.

How do I know this? First, by the Inspired Word; secohdly, by the experience of others; and thirdly, as one who has accompanied men into the valley of the shadow of death in the recent world war, by the experience of the present.

David said: "I love the Lord, because He hath heard my voice and my supplications." Psalm 116:1. At the beginning of Daniel's prayer, as soon as he had sent the bright beams flying through space to the throne room of heaven, an answer came flashing back in the form, this time, of an angle. The promise is simple and sure. Jesus put it: "Ask, and ye shall receive." John 16:24. Again, we read: "Call unto Me, and I will answer thee." Jeremiah 33:3. Our work is to call. He has promised to answer, and as sure as God is God and truth is truth, so as surely as we do our part, He does His.

I think of how experience of all history has demonstrated the truth of this simple promise. I see the great Luther kneeling by the side of the dying Melanchton, sending forth the call that his companion in labor be spared to him and not die. Luther called, Melanchthon lived.

I think of that great man of faith, George F. Muller, praying a whole orphanage down from heaven, as it were, putting building upon building without asking a man for a cent of help.

I think of the Pilgrims at Plymouth who in 1628 needed rain for the saving of their crops. They met at nine in the morning, remaining in prayer for eight hours. Clouds gathered even while they prayed, and the next morning rains began which lasted for fourteen days with some intervals.

I think of John Easter years ago in Virginia. So great was his power, large crowds flocked about him. Churches could not contain the people, and often they met in the fields. On one occasion many thousands had assembled, when a storm broke upon them. There was no shelter. As the rain reached the neighboring fields he called: "Brethren, be still while I call upon God to stay the storm while the gospel is preached." The clouds parted as they came to the field, passed to either side of the crowd, and then closed again. The next day the postponed showers came down upon the ground that had been omitted the day before. Men had called. God answered.

History is rich with the testimony of answered prayer.

It was Henry M. Stanley, the newspaperman to whom religion meant but little in the pursuance of his work in the rest of the world, who, when in the loneliness of the African jungle seeking David Livingstone, could say: "Divinity hedged me all the way while we journeyed, and somehow there were other hands on the helm when we knew not where to go." So it has ever been true. When men called upon the Lord in their distress, God has ever been pleased to draw near to men and reveal Himself as at no other time. This was especially true in World War II.

I think of those four Australians in New Guinea who found themselves cut off from the rest of their fellows and surrounded by a large force of Japanese. Escape was entirely out of the realm of possibility to them, and death seemed imminent. One man had suffered a bullet wound in the head, another was wounded in the chest, while a third carried an ugly wound on the hand. Hidden within hearing of the enemy, they ate their last rations, destroyed their mail and personal belongings, and prepared for what to them seemed the inevitable. Then it was that one of the men thought of God and the Bible he always carried with him. Before opening the book, he sent forth a prayer from the spiritual radar of the heart. He asked for guidance, and immediately his eyes fell on a text. It was Acts 16:13: "On the Sabbath we went out of the city by riverside." These words deeply impressed him. "We went out . . . by a riverside." He mentioned the matter to the other men. There was a river near by. Could it be that they ought to try it? At length they decided to take this as a message straight for them, and they crept out along the river. At times they were almost within arm's reach of the Japanese. Yet they crept on.

Three days later, with food gone and so exhausted they felt they could go no farther, the men had identical dreams. They both saw one of their buddies coming toward them and leading them back to their unit. They awakened believing that if they kept going they would surely meet this man. They took fresh courage. They pushed on for eight days more, suffering incredible hardships; but they knew they would make it. The eighth day they heard chopping strokes near by in the jungle. They cautiously crawled toward the sound of the chopping and fell exhausted at the feet of the very man whom the two had seen in their dreams. Was this a coincidence? Ask them. They believe that it was the hand of God leading them.

Nor could you convince Bob Radly that it was anything else but the hand of divine power guiding his group when they found themselves bottled up in the harbor of Rabaul in the opening days of the war. Planes of the enemy were overhead pouring their murder down upon land and sea. A cloud seemed to hover over their boat at every point. He told me that when they finally reached Australia, his entire native crew asked for Christian baptism.

"How we ever made the landing, I don't know," said a pilot to me in New Guinea. "But I do know our gas was all gone and one wing was all but torn off. However, we cane in. It was prayer that did it." Yes, today prayer is a well-demonstrated, scientifically proved channel of communication between earth and the riches of power in heaven. Moreover, today that channel of communication is open wide. Shall we not use it?

At the Gate of the Year

And I said to the man who stood at the gate of the year: "Give me a light that I may tread safely into the unknown!" And he replied:

"Go out into the darkness and put thine hand into the Hand of God. That shall be to thee better than light and safer than a known way."

So I went forth and finding the Hand of God trod gladly into the night. And He led me towards the hills and the breaking of day in the lone East.

So heart be still:
What need our little life
Our human life to know,
If God hath comprehension? -- M. L. Haskins

THE SCIENCE OF SPIRITUAL BROADCASTING

Eleanor Thedick

(The Christ Ministry Foundation, --
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----reprinted from "The Aquarian Age"

Today we stand at the door of a New Age and a new field of discovery. The interesting adventure is with the Air; the use of it to transmit information is just beginning. We have even coined new words like -- Radio, Broadcasting, Wave Length, etc.

Radio means the transmission or reception of electric-magnetic waves without conducting wires. To transmit or receive these Radio Waves requires power. On the material plane we call that power electricity, but on the spiritual plane we call that Power, GOD.

Broadcasting is the sending forth from one point or person to another -- messages, music, etc.

Radio Station is a place from which Radio Waves issue. It also means a Broadcasting Company, personnel and equipment. The meaning of Radio Network is to interlace, weave and twine together these Radio Waves. This description is found in the dictionary and is the material side of Radio Broadcasting. What is the Spiritual side?

On the High Planes of Consciousness there is a great Radio Station. The holy Name of Jesus Christ is the Power that operates that Station. When we make a positive Statement in His Name, consciously directing it to His Station, we connect instantly with the Source of Power.

By concentrating this Power on one special Network, we "weave, interlace and twine together" these glittering Threads of Light. When Broadcasting in groups of two or more, we send forth from one person to another spiritual Light Waves. These Waves sparkle with the Christ Light, glow with the Christ Love and vibrate with the Christ Life.

We "transmit" these holy Light Waves through our physical bodies. As we weave these gleaming Threads of Light, we build Heavenly Stairways. Upon these Stairways the Angels of God, ascend and descend with Their gifts of healing and harmony to the world.

To be a spiritual Broadcaster, we must separate ourselves in thought from personality. Only as we forget self do we become receptive to the great Broadcast Station of the Almighty and Ever-lasting God.

Let us picture these Heavenly Stairways that we have built by our understanding of the Higher Laws of Being. Our willingness to do the Will of God is the first Step on this Heavenly Stairway. Then follows joyous service, humility, faith, harmony, courage, trust, unselfishness, love, hope, loyalty and a great desire to give Light.

These Twelve Steps are but a part of the Grand Stairway for the Feet of God's Holy Angles. We build these Stairways every time we come together to broadcast in His Name.

This does not mean just the meeting of those who are able to attend in person. It is far greater than that. It is a state of consciousness, not a place in the outer world. Those unable to broadcast personally, meet with us in Spirit. Also many Master Souls, unknown to us in this world join with us in this spiritual Broadcasting.

Let us broadcast together.

CHRISTIAN MYSTICISM AND THE CHURCH

the second in a series of articles

by Verona Hull

"THE WORTH OF WORSHIP"

A CHURCH -- What is it?

A band of faithful men
Met for God's worship in some humble room,
On hillside or lone glen,
To hear the counsels of His Holy Word.
Pledged to each other and their common Lord,
These, few as they may be,
Compose a Church such as in the pristine age
Defied the tyrant's steel, the bigot's rage,
For where but two or three --
Whate'er the place -- in faith's communion meet,
There, with Christ present, is a Church complete.

-- selected, author unknown

Evelyn Underhill, whose writings on Mysticism and Worship take their place among the great books of the Christian faith gives us the key with which to test the worth of worship. She says, "The only test of the worth of worship is its transforming action on the creature." And in order for any transforming action to take place there must be deep and rich emotion. "The humble practice of affective worship evokes love as well as expressing it. On this account, and in spite of its tendency to fall over into sentimentalism, it has an important part to play in the development of the Godward life, and should not lightly be discredited. For though mere emotionalism is a poor index of spiritual worth, it is none the less true that deep and rich emotion must enter into all full and living worship. Adoration, which is worship's very heart, cannot at the same time retain fervour and lose this deep and rich emotion; even though, as it reaches its higher stages, the emotion may so change its character that ardour seems to be swallowed up in peace."

With this test in mind, we may review the nature of the different forms of worship to check their effect in the lives of the worshippers. To what extent is the form of worship and religious practice transforming our lives? And how may we know if we are truly worshipping? Is the experience a rich and deep one that transfigures us? Is it really touching us? From degrees ranging from sheer emotionalism, through various approaches to the emotions, to the examples of the opposite where emotions are repressed or unrecognized as in certain forms of ritual service and formal worship, we find varying classifications among denominations and sects. If the worship is transforming in nature, where lies its secret? If it is not transforming, what is the remedy? On this point the Church will have to answer. For only to the extent that it has the power to transform man's lives will it have the right or privilege of surviving among humanity's eternal institutions of service. Viewing with a long range of vision we can imagine only those institutions or forms of worship surviving that contain this answer. Others when the final tests occur will fall with all else which does not pass the "judgment" of God and man in terms of Service to Humanity, another Name to express the nature of Christ.

Among denominational classifications we have groups who approach worship through the emotions and those who largely depend upon the mind or theology in understanding the nature of God. In one classification emotionalism is distinctly

avoided. The service is more quiet, reverent, formal and possibly beautiful, harmonious and uplifting. But the approach is more through reason, theological discussion, analysis and the varying degrees of scholarly explanation of the Gospel upon which one is to have faith. While there may be an appeal to the heart, emotionalism or strong drives appealing to the emotions is absent.

At the opposite extreme are certain churches, Gospel groups and apostolic meetings whose approach is largely emotional. The service may be extremely enthusiastic, vibrant with emotional power, spiritual energy, the members audibly responsive and participating in the service, and the meeting informal, perhaps noisy, and filled with dynamic appeal to the heart, to the emotions, and to the soul. In some meetings they chant and clap, in earnest joy they may shout and under some forms of practice they may emotionally work up to such a state that forms of trances are not uncommon, "speaking in strange tongues", and various kinds of phenomena are experienced. Again powerful speakers pound their message of salvation; from quivering emotionally-charged voices to loud or shrill tones in some cases, earnest preachers seek to compel men to repent and turn to God. In some cases rhythmic music, forms of incantations, and free display of emotions with noisy informal expression are a part of the service dedicated to the cause of transforming men's lives and bringing them to Christ.

Among other denominations are illustrations of a distinctly different nature. There are groups who emphasize Mind, the mental approach, and "Science". There Christ is a Principle. God as MIND is supreme and the emotions are not recognized. The form of worship is deliberately intended to discount the response and to lay emphasis upon Mind. While God as Love is affirmed, the approach is in terms of the idea or thought, the principle of it rather than the feeling of it.

Countless philosophical groups, mental scientists, and New Age groups outside of the Church have varying degrees of emotional expression according to their practice and the disposition of their leader.

Some of the New Age Groups in the Movement of Truth lay emphasis upon the SILENCE and the practice of the Mystic Presence. Emotionalism may not have much part but an approach through the deeper emotional life is attempted.

The most mystical order of service among denominations in organized religion is that of the Friends where Silence is the order and the dependence is upon the Holy Spirit in guiding members to pray either audibly or silently. The cultivation is the Presence of God rather than the dependence upon the words of a minister. The effort in worship is the experience of God rather than the listening to a message. Emotionalism is not applied and neither is mind emphasized. The goal is the communion or fellowship in the Presence.

In mentioning different groups or suggesting forms of worship in terms of emotional response or its lack, we do not wish to cast reflection upon any of them. And we will not take the part of judging in any case. We merely suggest to each worshipper that he apply the test so far as his own interests and observation are related with the view to checking the extent religious worship is causing a transformation in the lives of men.

There is one thing among all the groups which is a common lack. There is only one thing which will produce transformation and that is the key with which to analyze any mode of worship regardless of its classification, otherwise. This is the Presence of the HOLY SPIRIT. For it is only through the action of the Holy Spirit that deep and rich emotion of a transforming nature is produced.

The stimulation of emotions and vital energy through dramatic sermons and the testimonies has value but the feeling is usually mistaken for "spirit" and the

sense of power for "Life". There are religious movements today that are sincere and powerful in their feeling experience but they are largely making this mistake. They associate Pentecost with strong emotionalism and miss the real Power of Pentecost which can only be experienced by going into the spiritual depths. It may be lost in the emotional play or noisy response where the power is dissipated. On the other hand among the groups where there is no emotional approach, -- where the ritual is formal and the service "cold" by comparison -- Pentecost is also missed.

(Pentecost is described as "a great Miracle" -- the greatest in the world but churchmen may refer to it in terms of the past rather than a possibility of the present. Contemporary theologians may theorize concerning the event but PRAYER and PRAYER "IN ONE ACCORD" will be the only thing that will bring it to pass. Talk will not reproduce it.)

It is to be understood that while emotionalism is not an index of spirituality and not necessarily conducive to Pentecost, the repression of emotions is not to be recommended. The Christian is not intended to live in an unnatural state lacking mirth or normal joys. On the contrary he should be joyous and free with the experience of happiness those not in Christ may not be able to comprehend. God wants us to experience joy in the Kingdom and it is natural to sing, laugh, and utter praise and thanksgiving -- dance a bit with our fullness of emotion. We do not believe in denying one's emotions or feeling. There are many "dead" inside from the practice of denial. To live in the vital Presence of the Kingdom one must FEEL, one must BE ALIVE in every sense of the word. Only to the extent that we can feel can we really enjoy anything in life. One who denies his feelings or practices the technique of giving them no power to the extent that he uses MIND as all there is will find life drab and without purpose in due time and we cannot call that Heaven or life according to our highest concept of it. On the contrary we want to FEEL . . . we want to cultivate FEELING. We want to learn to FEEL in every atom of our body . . . feel way down inside of every atom, not just skin-deep. We want to become sensitive to spiritual vibration -- to color -- to love -- and to all that is beautiful, harmonious, and joyful. Otherwise we won't be able to enjoy our heavenly blessings.

However, emotionalism as a superficial or unsteady display of the emotions -- sometimes expressed as a running away of the emotions, a loose demonstration of primitive feelings from the instinctive self -- and the kind of FEELING of which we speak are different and operate from different levels. One is a releasement of the instinctive self in a more or less ungoverned state coming from the subconscious levels; the other is the demonstration of creative life or feeling inspired by the spiritual nature or real Self and the Holy Spirit and governed to some extent in the realm of self-awareness. It is difficult to distinguish the difference between them and they intermingle, of course, in any natural person. But the higher one evolves, the more one will gain a hold in this realm. And in the forms of religious service where true Pentecost will be experienced the emotions will be directed and conserved, the feelings disciplined rather than dissipated emotionally and there will be an effort to transmute the energies by lifting them into true spiritual experience. The worshippers will seek to FEEL -- to LOVE -- to enter into the mystical experience of union with each other and with their Christ with deep and rich emotion of a spiritual nature. They will value it as a Creative Power and will conserve and direct its expression. Then it can act as a transforming influence -- help to "put on Christ" -- rather than to be dissipated in emotional experience which may not carry its lasting influence.

The great lack apparent in contemporary forms of worship -- that which is the purpose of it all -- is the Presence of the HOLY SPIRIT. If the inquiry as of

Paul to the churches of his day -- "Have ye received the Holy Ghost since ye believed?" -- were made in our own day whether of individual believers, or of the Church as a whole would not the Church, as such, and the great majority of its members, have to confess, like the Ephesian converts, "We have not so much as heard whether there be any Holy Ghost".

The secret of baptism of the Holy Ghost is not to be found in the practice of emotionalism; neither will it be experienced through the mental or intellectual approach. The master of Theology does not necessarily know its Power, and the perfect order of Service or ritual may never feel its Presence.

The way that brings the Holy Spirit into experience is largely in SILENT MINISTRY -- in listening to the Living Voice or Word of Christ and the Practice of the Presence in deep adoration and loving worship. It is the Way of the CHRISTIAN MYSTIC. The Mystic is one who LOVES -- who unites with the object of his love and surrenders in the experience so that is all he knows.

(What is needed in most churches and religious forms of practice is more of "listening". One finds much talk and little silence in the average gathering.)

What is needed to transform our lives is the WORSHIP that will cause the EXPERIENCE OF GOD to take place. Unless we FEEL the Presence -- unless we have a deep KNOWING through an actual experience of participation in His Life -- our worship has been superficial. Even if we were emotionally affected at the time it will not likely be lasting enough to transform us vitally unless we LIVE in the SPIRIT of the Resurrection and the Life.

The Baptism of the Holy Ghost is a living experience, a flood of light, a consuming fire, and it leaves a mark that is unmistakable upon heart, mind and body. By the "fruits" will one know. The warm glow of Mystic Presence -- that hush or undefinable overshadowing Spirit -- it is a transcendental experience. It transcends us; it infuses us with new life; it leaves us relaxed, renewed, vitally inspired and uplifted. It is a glorious feeling one can never forget. Whoever has it will know some degree of transformation. He can never be the same again.

The road of the Mystic is that of the HEART. His practice is contemplation of God. This covers the art of listening to the secret whisper of the Spirit, looking at Christ and the mysteries of the Kingdom, seeking with the whole heart and mind and soul for union with God. He wants first-hand experience and knowledge of God which may only be gained through his surrender and love.

Silence is practiced. Vocal prayer may be used. Various rituals and forms of worship by groups may be widely different. There may be formality or informality. Whatever the difference in outer form of the worship or disposition of the worshippers, the underlying common denominator that joins them in the true Church of Jesus Christ is the HOLY SPIRIT. All who are "born again" in Christ and truly worship God through Jesus Christ belong to this Church and are invisibly connected through the work of the HOLY SPIRIT.

It is necessary to join with others in worship as well as to worship alone with God. We are guided to find our group or individual Church with whom to worship. But the test of the worth of the worship will be in its transforming effect in our lives. So regardless of place, minister, or denomination and practice, unless we truly COMMUNE in the FELLOWSHIP -- in the Church which in reality is the BODY OF CHRIST JESUS, the Living Christ -- we miss the beauty and power of the mystical experience which all true worship should give us.

The Church today is doing tremendous good in its extrovert activities, such as raising funds for worthy causes, sending out missionaries and other movements to benefit community and nations. Also, it serves a constructive and needed part in the lives of many through its fellowship involving social gatherings, luncheons, and group activities. But something more is needed which has been largely missed -- the formation of group activity for the Practice of the Presence. Prayer meetings

are uncommon, in comparison to other types of gatherings. What the Church needs is inner group work . . . small units of fellowship in prayer . . . that which will encourage the members to practice LOVE and PRAYER, the true communion in the Mystic Presence. Only through "Prayer in one accord", fusion of souls in true spiritual worship, will come Pentecost or the baptism of the Holy Ghost for which we seek. Only through such communion and worship can there be a transforming influence sufficient to bring salvation to the world.

What the Church needs today is not more machinery, new methods or better buildings but MEN OF PRAYER. What is needed most is a powerful program of unified prayer . . . that which will enable men to experience true PENTECOST. For it is only through the Holy Ghost that men may behold Jesus Christ. What men are realizing more and more and the Church as a whole is growing towards in its ultimate fulfillment is the acceptance of the worth of worship. For regardless of form, creed or ritual the worth of worship is in the "fruits", realized in terms of spiritually transformed lives, the "Peace that passeth understanding" and the "Holy Bread" or Mystic Presence whereby worshippers may know they have truly "supped with Him". This is the "Fellowship of the Mystery" -- the true CHURCH of Jesus Christ. Worship in the true Church is gained only through prayer and love -- only through CHRIST-HARMONY. We make no power of phenomena, not even the conscious experience of the Mystic Presence -- no power of form or ritual or organization, or any other thing, person, place or technique. The Power is God and the worship is CHRIST-HARMONY. "Where two or three are gathered together in My Name, there am I in the midst of them." What is needed today and what is descending upon us from Heaven as a Movement of true PENTECOST is the SPIRIT OF CHRIST-HARMONY . . . the Living Christ, drawing men to come together "in one accord" -- joining hearts and hands into the ONE CHURCH, into the "Ark" of our Lord, the Body of our Living Christ Jesus. In this Fellowship and true worship will we be transformed and the Kingdom of God made manifest on earth.

* *

"ONE ACCORD IN PRAYER" — The Small Prayer Group Movement offers the Church a plan of encouraging prayer among its members and of making its fellowship alive with the Spirit of the Living Christ through a program of prayer unit expansion which will form a network of live prayer groups and active prayer disciples who are praying "in one accord". It gives the church a practical project and definite program for every member to be active for Christ and for the Church, and also offers each one the privilege of Christian fellowship and opens a way for them to help each other and to serve humanity through the power of unified prayer.

"ONE ACCORD IN PRAYER" -- a brochure publication of the Harmonization Fellowship Foundation gives the detailed plan for a Prayer Group Project in a Church. How a Minister can start this Project in his Church -- what the Small Prayer Group Movement offers. This, together with other literature explaining the Movement in CHRIST-HARMONY and how one may cooperate as a prayer disciple in the CORDON OF PRAYER or CHRIST-HARMONY PRAYER GROUPS will be sent upon request. PRAYER REQUESTS are accepted and those registered in the Cordon of Prayer serve in intercessory united prayer under the Ministry of "The Healing Christ". Send in your prayer request or write for information and literature.

CHRIST-HARMONY -- A Kingdom of God Movement. — CHRIST-HARMONY MOVEMENT is an order of worshippers and servers who represent a free fellowship of prayer in CHRIST-HARMONY, seeking to "pray in one accord" and to practice brotherly love, thereby helping to establish the Kingdom of Heaven on earth, according to the Gospel of our Lord, Jesus Christ. The plan of PRAYER GROUPS and the CORDON OF PRAYER offers a project of unified prayer, a practical movement of the "Army of the Lord". . . . Needed COACHES -- persons to train to become teachers - ministers, Prayer Revivalists, leaders -- a practical program in training for service now being offered.

Write for literature and information -- address Harmonization Fellowship,
P. O. Box 1311, Portland 7, Oregon

LOVE

by

Rose Noller

Love speaks from everything. It is the sight which sees beautifully where the deformed vision sees only ugliness. It is the transparency which reveals the infinite. It is the depth that shines behind the light of stars and suns. It is the moving force of the whole world and of all creation.

Love is the redeemer from shortsightedness. It revels in distances which reflect on our human symbols and reveal them in their natural light, -- although Love is not the symbol. Love made the symbol for its expression as a poet makes a poem, though he is not the poem. It is a leaf which his voice of many leaves has dropped.

Love is called by many names, though it is but one. Love revels in variety, for unless there were variety, Life would be uninteresting and Love is the very center of interest. It inspires us with its Beauty and keeps us from wrong (ugliness). Ugliness is some thing, some act, some word, accomplished without Love. Without Love it is not whole, and like a tree struck down by a storm, it leaves us sad, because it is not whole; though Love is not sad. It can see a new tree where the broken one laments. Love is not limited. Nothing can happen to it.

The world may deny it and mar our globe with strife and ugliness. Behind our ugliness Love is shining and wonders why there is so much ado about nothing. It is strong. It will melt even the world's stubborn resistance. It is we who must wash our cups clean. Though they are smoked up with civilization's grime, they <u>are</u> crystal cups.

Sometimes we think Love is a cross. Love is not a cross. The cross is the world and its shortsightedness. Love delights in laughter and play. It speaks its language through all things; through the wind and the flowers and the trees; hills and mountains and cities and people; the skies and stars and endless worlds. All things spring from Love.

Love speaks through men in science and religion as well as in art, for through man Love becomes most intricately conscious. It speaks as well through a useful invention as through lovely living or a symphony, and greater science and greater living and greater art will result when use and beauty become one; when the business houses of practicality will learn to bestow beautifully and Beauty will no longer be bartered for gain; when a rich, undogmatic worship binds all things with Love and finds its temple everywhere.

Love speaks so sweetly, with so slender, silvery a sound. Only the closely listening ear may hear it. It is often drowned by the rude noises of the world, though the listening ear still hears, for that slender, silvery sound is stronger than all blatant noises, -- more alluring, more compelling.

Love is the song maker of the world and is endless in songs for everyone. Love has no end and no beginning. It always has been, it is now, it always will be. It is the one sovereign which does not compel obedience and makes no demands, since it is all. It is the one sovereign that humbles itself in all things and asks no honor. It is the one sovereign which is eternally sovereign!

(Rose Noller, The Trubee, 414 Delaware Ave., Buffalo, N.Y.)

THE MAN WHO TAPPED THE SECRETS OF THE UNIVERSE

from the book by this title

by Glenn Clark

-- condensed and adapted, reprinted with permission of author and publishers

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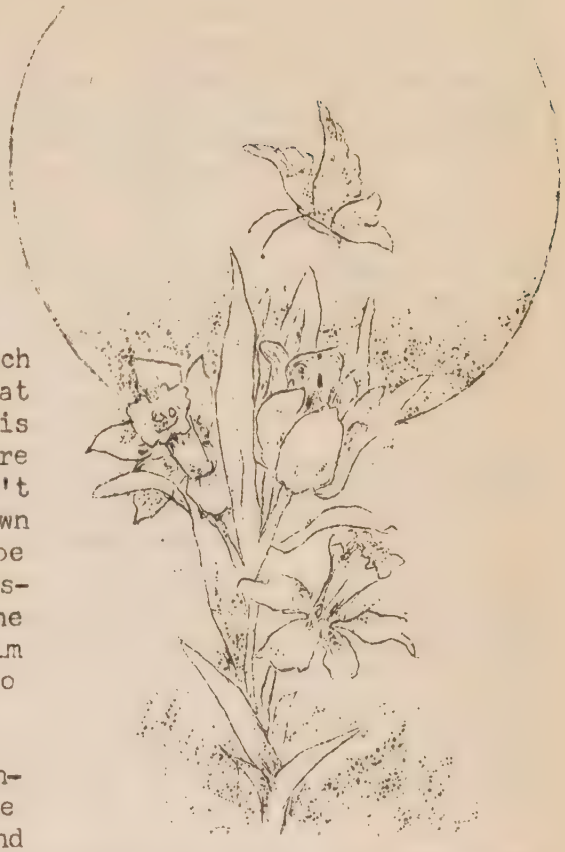
(Price of book is 50¢)



In the deferred preface of this book which appears at the end of it, the author suggests that it is very worth while re-reading this book. This book will undoubtedly puzzle the reader, inspire him, perhaps raise a thousand questions. He won't rest until he reads it over again, and, as his own inner spirit responds, his questions will be answered. Let it arouse in him a thousand new aspirations and after the third rereading of the book, if his spirit responds, it will furnish him the dynamic to convert these aspirations into realizations.

It is impossible in a short review and condensed version to do justice to this book and the Editor recommends that the reader get a copy and read and re-read it in order to get the story first-hand. But in a volume dedicated to LIGHT and Illumination, we could find no more inspiring a contemporary subject than that of Walter Russell, scientist, artist, sculptor, architect -- a super-genius of our times, the hidden secrets of the universe seeming to be his -- the Supreme Discoverer of our times. . . . . Walter Russell has made his living creditably in all of the five fine arts, music, literature, architecture, painting and sculpture, and conspicuously in two of them. He also made great discoveries in science and has gained an international reputation as philosopher and lecturer upon ethical human relations. Two unpublished manuscripts are still to be released, one a massive masterpiece of philosophy for New Age thinking and practice in all human relations, and a still greater work on the science of the future, to be called "This Light-Wave Universe". He has been working upon them for twenty-five years, releasing bits of them occasionally, to the consternation of the entire scientific world.

The Light spoken of in this book is gradually coming to every man, but will come suddenly only to those who have earned it through countless days and weeks and years of worthiness and increasing awareness.

Walter Russell was asked to reveal the secret of his life.

"Yes, I believe sincerely that every man has consummate genius within him. Some appear to have it more than others only because they are aware of it more than others are, and the awareness or unawareness of it is what makes each one of them into masters or holds them down to mediocrity. I believe that mediocrity is self-inflicted and that genius is self-bestowed. Every successful man I ever have known, and I have known a great many, carries with him the key which unlocks that awareness and lets in the universal power that has made him into a master. That key is desire when it is released into the great eternal Energy of the Universe.

"Successful men of all the ages have learned to multiply themselves by gathering thought energy into a high potential and using it in the direction of the purpose intended. Every successful man or great genius has three particular qualities in common. The most conspicuous of these is that they all produce a prodigious amount of work. The second is that they know no fatigue, and the third is that minds grow more brilliant as they grow older, instead of less brilliant. Great men's lives begin at forty, where the mediocre man's life ends. The genius remains an ever-flowing fountain of creative achievement until the very last breath he draws. The geniuses have learned how to gather thought energy together to use for transforming their conceptions into material forms."

Walter Russell has proven this in his own life. His record of production would reveal a versatility, quality and volume which would be creditable as the life's work of at least five men, and this equally applies to the sports and fun of life as to its work. He claims he has never known fatigue while obeying the law, but when he does break it he feels a sense of guilt in discovering the slightest evidence of fatigue which tells him that he has broken it.

"An inner joyousness, amounting to ecstasy, is the normal condition of the genius mind. Any lack of that joyousness develops body-destroying toxins. That inner ecstasy of the mind is the secret fountain of perpetual youth and strength in any man. He who finds it finds omnipotence and omniscience.

"Tiredness and fatigue are effects caused by ignorance of Nature and disobedience to her inexorable law. You may command Nature to the extent only in which you are willing to obey her. You cannot intelligently obey that which you do not comprehend. Therefore I also say, ask of Nature that you may be one with her and she will whisper her secrets to you to the extent in which you are prepared to listen. Seek to be alone much to commune with Nature and be thus inspired by her mighty whisperings within your consciousness. Nature is a most jealous god, for she will not whisper her inspiring revelations to you unless you are absolutely alone with her."

Walter Russell has been self-supporting and self-educated since he was thirteen years old.

Walter Russell was born in Boston, Massachusetts, May 19th, 1871. He attended school until nearly ten, then, because of family reverses, was put to work. When he was taken out of school and put to work it did not make him bitter. In fact, he considered it one of the most fortunate things that ever happened to him. For thus he escaped encyclopedical educational systems of information-cramming and memory-testing which filled other children's lives until they were twenty-five. He used his precious youth to find out the secret mysteries of his inner Self. His whole life has been used in the search for the real Self and the relation of this real Self to the selective universe of which he knows himself to be a vital part.

These secrets which Nature whispered to him for the asking have not only given him a deep insight into what he terms "Man-the-Unseen as genius or as Deity itself," but have helped him to know her creative principles so surely that he began to follow them even in his youth with as rigid an adherence to the law which governs all creation as is humanly possible.

Because of his versatility and love of doing many things at a time he developed the feeling that he had five lives within his one. Each one of them, he said, seemed to be crying for recognition and the right to manifest itself. His life seemed to be divided into epochs of from five to twenty years each. Each new life became a transition from the one preceding it. Starting with music which financed the five years of his art school days, he passed into his second transition as an illustrator for books and magazines. Portrait painting majored during the third transition, during which he painted the children of notables all over the country including the children of President Theodore Roosevelt. Later he executed

many portraits of notables. During this period he also wrote and delivered hundreds of lectures. The biggest things he ever has done in his life have been done without preparation. He never, for example, studied architecture. He had a strong desire to build better studio buildings for artists and so he designed a building for them. He designed and built twenty million dollars' worth of buildings in the City of New York.

He never asked God to give him the power to do anything, for he already knew that he had that power. What he asked for in his wordless, inspirational communion was to keep forever aware of that universal Omnipotence within him. If ever he felt the slightest indication of fears arising at crucial moments he knew that his awareness was lessening. Then he would say in words, "O God, stand by, I need Thee," for he well knew that fears arise from lack of awareness of universal omnipotence in men and failures arise from these fears.

The great passion of his life is Beauty. "Beauty and worthiness to live life as a masterful interpreter of the Light." He describes what he means by beauty. Perfection of rhythm, balanced perfection of rhythm. Everything in Nature is expressed by rhythmic waves f light. Every thought and action is a light-wave of thought and action. If one interprets the God within one, one's thoughts and actions must be balanced rhythmic waves. Ugliness, fears, failures and diseases arise from unbalanced thoughts and actions. Therefore think beauty always if one desires vitality of body and happiness." In his life philosophy this principle is stated as follows: "I will see beauty and goodness in all things. From all that is unlovely shall my vision be immuned."

Mr. Russell tells of his transcendental experience many years ago.

During a mountain top experience of inspiration and intense ecstasy Mr. Russell had unfolded to him the secrets of the universe in their great simplicity as the doors to the Light opened fully to his consciousness. "In less time than it takes to put it into words, I knew all there was to know of the CAUSE of all effect, for there was very little to know. The universal kaleidoscope was but moving mirror waves of dual light extending from their equilibrium in God from Whom all creating things spring in octave electric waves just as ocean's waves spring from the calm sea. Thus knowing the static Light of God, and the two dynamic lights of His thinking, and the electric processes by means of which His thinking is recorded in 'matter' I at once had the key to all the sciences, mathematics, chemistry, astronomy and mechanics, likewise all the underlying principles of creation; of life and the healing principle; of continuity in a universe in which there is no death; of energy which is not what man thinks it to be; and of matter which is not substance as man supposes it to be; and of the forces which act upon it which man has learned how to use somewhat but knows not the why of that which he uses. And likewise the mystery of the soul was mine to know; and of growth; and the patterns of things in the seeds of things; and the manner of their unfolding, and their repetition and their evolution. And the LAW was mine to know, the ONE LAW which governs all things extending from the Source through the universal pulse beat which motivates all things. And it was made known to me that I must extend knowledge of this law into all human relations to help remake the world in its new day which God has planned. Thus I was made to see the universe as a whole and its simple principle of creation as one unit, repeated over and over, endlessly and without variation, as evidenced in the universal heart-beat to which every pulsing thing in the light-wave universe is geared to act as ONE UNIT OF ONE WHOLE."

"And so it happened that I who had never had any school or university training above the primary grade, thus knew instantly, while in the Light, what all the universities in the world could never teach.

"By this rarest of all experiences ever to happen to any man, it was made

known to me just what Jesus meant when He spoke of 'the Light of the world.' He meant just that, yet it has been misinterpreted as metaphor, or symbol.

"No greater proof than my experience is needed to prove to the doubting world that all knowledge exists in the Mind universe of Light -- which is God -- that all Mind is One Mind, that men do not have separate minds, and that all knowledge can be obtained from the Universal Source of All-Knowledge by becoming One with that Source."

On the subject of INSPIRATION, Mr. Russell tells us that "Inspiration comes only to those who seek it with humility toward their own achievements and reverence toward the achievements of God. With love of your work, love of life and reverence for the universal force which gives you unlimited power for the asking, you may sit on the top of the world if you desire to sit there. Flashes of inspiration come only to those who plug in to the universe and become harmonious with its rhythms by communion with it. Inspiration and intuition is the language of Light through which men and God 'intercommunicate.' The universe does not bestow favors upon the few whom it seeks out as its interpreters. It is just the reverse. The universe gives to those who ask without favor. The electric plug which connects you is desire.

"Many have asked if I could more specifically direct them how to kindle that spark of inner fire which illumines the way to one's self. That I cannot do. I can merely point the way and tell you of its existence. You must then find it yourself. The only way you can find it is through being alone with your thoughts at sufficiently long intervals to give that inner voice within you a chance to cry out in distinguishable language to you, 'Here I am within you.' That is the silent voice, the voice of nature, which speaks to everyone who will listen.

"Lock yourself up in your room or go out in the woods where you can be alone. When you are alone the universe talks to you in flashes of inspiration. You will find that you will suddenly know things which you never knew before. All knowledge exists in the God-Mind and is extended into this electrical universe of creative expression through desire. Knowledge is yours for the asking. You have but to plug into it. You do not have to learn anything, in fact, all you have to do is recollect it, or recognize it, for you already have it as your inheritance."

"By meditation and communion with God and talking to Him, I mean not just sitting silently, in a prayerful attitude, as though separate and apart from God, adopting a faith and belief state of mind, but actually becoming ONE with Him, desiring with Him as co-creator of all things, desiring without words, desiring dynamically with knowledge, not with blind faith and belief, but KNOWLEDGE, that fruition will as surely follow that desire as that fruit will appear on the tree in its orderliness of law's workings as a result of desire in its seed.

"I believe that every man, no matter how humble, is manifesting God, as His messenger, therefore every man should be worthy of his messengership by manifesting his Source to the very best of his ability, whether he runs the elevator for an industry or as its president.

"I believe that every man can multiply his own ability by almost constant wordless REALIZATION of his unity with his Source. I believe that such constant realization keeps one so exalted with inspiration that one is thus insulated from the thousands of distractions which lead one away from his own design of life. . . I believe that such a constant realization enobles one automatically. One's stature is greater, one's step more elastic, one's aura more powerful; and it makes other people see that Light in one's eyes which attracts people to him who has it.

"I believe that when the Self of man thus walks and talks with God one as gradually ascends to the great heights and desires of his ambitions as the tree ascends from its seed, for each is working WITH the law and conversely the Law is working with each."

HARMONY AND MUSIC

MUSIC

by

Katherine Hillwood Poor

Birds pour forth their songs in volumes of melody which often put to shame the efforts of the human voice, in intensity, fervor and spontaneity. There is a reason back of the bird's note -- it is a case of absolute response to the urge of joy in the bird's heart, reflecting the ebb and flow of the cosmic forces of sound. It is the bond between the seen and unseen, material and immaterial, limited and limitless. The sensitized soul may feel this and struggle to express the emotion.

In the course of development, after many strivings organs are formed which enable the human being to voice his feelings through his vocal organs, or by transferring his emotion to the strings or parts of some particular instrument. The instrument he chooses as an expression of himself will be governed by the forces which influence him.

Some would choose a violin as the one perfect instrument, the tones being more light and joyous in their general form. Others will adopt the violincello as a means of voicing the cosmic heartbeats, deep and full, keyed in fuller vibration. The flute, the clarinet, piccolo and oboe and other reed instruments will show forth the more wild untramelled spirit of man as he trips on his path with free step, giving rein to his fancy as the growing reed gives rein to the voice of the wind. The great organ is sometimes chosen as a more universal mode of expression of the cosmic rhythm. Some, blindly, grope for their perfect instrument.

The newer instruments and crashes of dissonance which proceed from the modern groupings of brass indicate a particular phase of development of the race. It voices the ebbing of the forces called into action by the martial entities now sinking into a less active state.

Nothing good is brought to the race by the expression of jazz or swing or many of the present day distorted rhythms. It is one of the lamentable signs of the times. The hopefulness in it is that this too will pass as it wears out itself and its adherents in their lower bodies, for it is essentially an expression of the lower nature rising, trying to influence the whole system of life. It calls into dominance qualities of sensuality which might better be left dormant until the soul has progressed sufficiently to cope with it, although of course it is an opportunity for self-discipline.

Music, unlike painting, can appeal more in detail and in depth. Painting can be grasped in one way only, visually. Music can have a strong visual appeal and can reach through all the senses to the soul of the individual. Its appeal is particularly strong to those to whom the light of day is denied for the time. It is the one means of universal communion regardless of race, creed, time or surroundings. It reaches deeper bonds of harmonization than any universal language could possibly reach for the unification of peoples. Its appeal is of course, not to all, but those poor souls who scorn it are selfish mites whose universality will have to be developed and planned until they feel the underlying laws of harmony governing the universal heart as it throbs and pulses throughout its gamut.

Music ebbs and flows in succession. There is no pause in its possibilities. It is merely that the human heart is surrounded and immersed in its individual affairs to such an extent that it does not respond. When the moment of response arrives, then the soul feels the expanding influence, and the consciousness acknowledges the universal bonds of harmony and love.

THE SONG OF A NEW HUMANITY

-- from Derek Neville's Column
The Fellowship Messenger
Christian Fellowship of Prayer,
P. O. Box 706, St. Petersburg, Fla.

Let me tell you the story of my robin. My wife and I were living in a flat in Croydon. Late one night I had almost completed a poem in which occurred the following lines:

"The robin's eye, to me,
Spells all eternity.
I beg for crumbs with him,
And the wild world grows dim
For both of us."

I read these lines to my wife and spoke to her for some length about them, explaining that I really DID feel like that, and had often become completely identified with things outside my body. In this case, especially with the robin as it begged for crumbs in the snow. The next morning I was awakened by the sound of a bird singing. It was a robin. It stood on the sheet of paper containing the half-finished poem (still in my typewriter) -- stood on the very verse that related to it and poured out its soul in song. I know that it stood on the identical verse -- for it made a mess on the paper (in no derogatory sense, I must believe!) -- thus proving its position.

I ought to add that our flat was near a busy part of Croydon and that this was the first and last bird ever to enter our premises.

Co-incidence? I have my answer -- and you must have yours? But I still have that stained sheet of paper. One day I shall sell it for not less than a thousand pounds, and with the money I shall build a bird-sanctuary in England.

I humbly believe that there is a profound lesson in this story for us all. For when our hearts are so filled with love and with compassion that we can touch the souls of our fellows -- then I believe that they will lose all fear, that they will come and sing THEIR songs -- aye, and no matter the words or the tune -- it will surely be ONE song -- the song of a new humanity.

MUSIC -- the "Pentecostal Speech"

Nellie Burget Miller, Litt. D.

Probably most of us realize more fully the extension of the self into the whole of consciousness which music brings, because music is truly the "pentecostal speech which every listener thinks his own." While listening to music our emotions are consciously involved. We realize that we are being carried out and beyond our conscious self into some mystical fourth dimension of intuitive perception. Music is the symbol of a spiritual ideal toward which we are striving and which we never attain -- nor can attain. "Music," declares Overstreet, "is the way we should like life to be." While we listen to the blended tones of instruments in a great symphony, or the mingled human voices in a magnificent oratorio, we are satisfied, for the moment, with the significance of our existence. We are hovering on the verge of grasping that faint and elusive "whispering hope" which forever haunts our commonplace days. The last notes die away and we come back with a sigh to reality -- or unreality -- who shall say which is the more real state?

Music lifts us out of the self and into the whole stream of life. It brings into conscious being, momentarily, those intense emotions that lie too deep for words, too deep for tears. It touches and reveals the joy that lies behind all sorrow. Each of the fine arts does this service for us, in greater or lesser degree, depending upon the measure of our personal response.

-- reprinted from Mind Digest

MUSIC THERAPY

A Healing Through the
Auroratone's Rendition of

"AVE MARIA"

-- reprinted from
New Age Interpreter

One of the important developments of the coming Age of Aquaria will be the uniting of Science and Art in the furtherance of spiritual accomplishment. It is this threefold uniting of Spirit, Art and Science which marks the Auroratone, that wonderful invention of Cecil Stokes' which combines color and music in a marvelous ministry of healing, as a foremost messenger of the new era.

An arresting example of the Auroratone's healing power is that of a young soldier seriously wounded on the battlefield in Sicily. His condition was critical. Upon his arrival at the hospital in England, it was found that his mind was completely clouded. His inhibitions appeared to be insurmountable. Physicians and psychiatrists agreed that these might be overcome if the patient's emotions could be moved to tears. But all their efforts to get him to weep were unsuccessful. Later when he was returned to an American hospital the desired result was secured by quite unexpected means. An Auroratone concert effected the necessary release. The patient was taken to the concert hand-cuffed to two guards. In order to make him see the screen presentation they were obliged to hold his head up and even prop up his eyelids.

As the performance continued, gradually the spell of the Auroratone's magic of color and sound caused his strained muscles to relax and the tired body was stilled. Then a miraculous thing happened as the exquisite color tones of Shubert's Ave Maria flooded the screen. The boy began to weep and for twenty minutes the tears flowed unrestrained. He was then returned to his bed where he slept quietly for nine hours for the first time without aid of narcotics. Unable to speak or to care for himself in any way since his injuries, he now awoke quiet and rational, saying: "I have just awakened."

The Ave Maria is a direct transcription of the musical soul-pattern of the blessed Virgin; it vibrates to her keynote, that Holy One whose ministry for man is centered in healing and regeneration. In Schubert's lovely music the tremendous power of her love and healing pours forth in expression. No one ever listens to this song without being lifted and enfolded in a great wave of her spiritual harmony, and if one is conscious of this spiritual power, if one knows it for what it is, he may add much to his capacity for spiritual receptivity.

The Ave Maria constitutes the high focusing point of the Auroratone's great healing ministry. It presages the music ultimately to be used in the healing of many cases of insanity now pronounced incurable.

. . . . . .

"There is now a small number of physicians who have become inquisitive about the possible therapeutic effects of music, through seeing its effect on the soldiers of World War II. Dr. Engbert Guernsey in an editorial of the Medical Times writes: 'If every hospital or asylum included in its medical staff a music director and if every physician and trained nurse understood the nature of the action of music there is no telling the good that might be accomplished, the lives brightened, and the tangled brains restored to harmony.'" Capt. Allan G. Hancock, musician and scientist in a report published in the Los Angeles Times concludes: "We are now beginning to glimpse the possibilities of real music therapy and there must be no stopping short of complete success."

"THE THREE WISE FOOLS"

New Age Screen Interpretation by

Corinne Heline

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In Metro-Goldwyn-Mayer's recent production, Three Wise Fools, we find another delightful fantasy dealing with the coming and going of fairies and the beautiful faith of a child in their reality and ever-present guidance. In these days so permeated with fear and the tension of over-wrought nerves, who is to say that a couple of hours' release from the commonplace in company with the fairy world is not beneficial for body, mind and spirit?

The story is concerned with the life and affairs of three men and a little girl of seven. The men had been friends from boyhood, and even the fact that all three loved the same beautiful girl, Rena Fairchild, failed to estrange them. Rena however had given her heart to a young Irish romantic, Michael O'Monahan, and sailed away to Ireland, leaving her three young American lovers to find consolation in their professions, which they did.

Forty years later finds them domiciled in mansions -- the town's three most prominent citizens. Now to disturb the even tenor of their ways and eventually to transform their entire lives comes the little bombshell of a girl, Sheila O'Monahan, granddaughter of their beloved Rena, sent to them by her grandmother as she lay dying. She is accompanied by her faithful servant, Terence O'Davern whose unchanging constancy and loyalty prove to be one of the highlights of the story.

Little Sheila is heiress to her grandmother's old home, formerly the town's show place, but now an unused wreck fast falling to decay. The old house, however is situated in a magnificent park of trees, one of which, a massive oak, centuries old, dominates the entire landscape.

Theodore Findley, the banker, has long wanted to perpetuate his name among the townspeople by a munificent gift to the University located in its midst, and as little Sheila's estate adjoins the University grounds, what can be more fitting, he thinks than to buy her property and erect a spacious Greek theatre thereon? However the building of the theatre will necessitate the cutting down of the great oak, and to this Sheila will not agree. And to their amazement, chagrin and disgust, these three men who have climbed to the topmost rung of the ladder of worldly success are introduced to the wonders of the fairy world, their plans defeated, their very lives transformed, all by a determined little Irish girl and her belief and trust in the "wee people" whom she asserts live in the tree.

Unaccustomed to having his plans obstructed, the banker pays a group of midgets to march around the tree at night bearing lighted torches and making a declamatory farewell to it, declaring they are seeking another home and that the tree should be felled. But the theatricals are completely lost on Sheila who stands wide-eyed and transfigured in the belief that she and her three beloved godfathers have seen the fairies together. Now they will really believe and no longer scoff and jest at her fancies. O'Davern however is not so credulous and after Sheila's departure from the tree becomes embroiled in an altercation with the leader of the midgets which lands them in the police court. O'Davern sends for Sheila, who presently discovers how she has been tricked. Thereupon she not only loses her confidence in her three godfathers, but her faith in the fairies as well. Without belief in the little people, she sobs, "I do not want to live."

The "three wise fools", as O'Davern terms them, now also discover something, and that is that Sheila has brought a new interest and light into their lives which is of infinitely more worth than all their worldly possessions. When she flees from them and attempts to take the veil at St. Mary's convent, they are prepared to go to any lengths to bring her back again. When the workmen come to cut down the ancient tree, great is their consternation to discover the famous Dr. Gaunght chained to the tree and to hear him declare that the tree should be cut down only over his dead body. The amazement grows as the Doctor is joined by the dignified Judge Trumbull. The reason for doing this, as the Doctor explained is to "restore Sheila's faith in human nature, she must know that someone believes in her."

Sheila and her three godfathers are reconciled. Mr. Findley presents the University with a check for one million dollars and Sheila's estate is to be made into a city park with the huge oak tree as its central ornament. Sheila's wistful pleading, "Now you do believe in fairies?" is answered by the "wee people" themselves as they come out of the tree to thank Sheila for saving their home for them. All of which illustrates the esoteric fact that as the great evolutionary urge draws humanity closer to the Aquarian Age, the veil is thinning perceptibly between the seen and the unseen.

Incidentally, music is an important factor in helping human consciousness bridge the gulf that now separates the seen and the unseen, the physical and the etheric. Especially effective toward this end are the compositions of such a modern as Debussy, for example, whose works are attuned to the fairy realms. Their purpose is to help humanity to the knowledge possessed as yet by only a few like Sheila, but of which all the world stands in such sore need, since with that knowledge comes a liberation of the spirit into a wider and evermore beautiful world.

In Ireland, says Sheila, everybody believes in fairies. And true it is that many of the Gallic peoples have retained the second sight lost to the vast majority who have so largely forsaken nature for the artificialities of city life. Only those who remain close to nature and who love her ways can expect to retain or recover, as the case may be, the conscious communion with the nature spirits such as that enjoyed by Sheila.

The fairies of Sheila's oak could see her and she could see them. These little etheric beings, however, could not be seen by her three godfathers. When the young fairies questioned their leader as to the reason for this, he said, "The little girl is only seven, but the men have reached the age of reason". Heaven truly lies about us in our infancy; maturity tends to lessen sensitivity and limit vision solely to the exterior world.

It is a telling commentary on the materialism of our time that when a stage or film production with a metaphysical trend meets with ridicule by most newspaper reviewers, it is very likely to contain some real treasures of spiritual lore of inner-plane truths. This, for instance, from a typically "hard-headed", rationalist appraiser of screen plays: "You will need a soft heart -- and quite likely, an even softer head -- to get any satisfaction out of Three Wise Fools . . . for the whimsical gentlemen at the studio have given the old Austin Strong play such a merciless Peter Panning, such a messing up with quasi-Barrie mores, that it oozes the most egregious sentiment and drips verbal lollipop . . ." To which we can but reply that "there are more things in heaven and earth" than are yet dreamed of in many a so-called practical man's philosophy.

Well it is that children be encouraged to investigate the secrets of fairyland to the utmost of their abilities . . . "Fairies, Santa Claus, Easter bunnies and the stork, are all a part of God's beautiful kindergarten." The fairy leader's admonition to his charges may well become words of guidance for both young and old: "Lay back your skeptical ears and learn to listen with your hearts."

A MESSAGE TO CHRISTIAN HARMONISTS!

CHRIST-HARMONY is a Kingdom of God Movement, representing a REVIVAL OF THE HOLY SPIRIT descending from Heaven to bring men together in the ONE CHURCH of Jesus Christ and to encourage men to pray "in one accord" and harmonize in brotherly love. The Movement is undenominational and as an organized effort sponsoring prayer groups and a plan of expansion and unified prayer, its purpose is purely a free fellowship including all disciples of Christ, regardless of affiliation, denomination, or creed who wish to cooperate in the spirit of CHRIST-HARMONY.

CHRISTIAN HARMONISTS are those who seek to meet the issues of life through CHRIST-HARMONY, which is the simple faith and love of Jesus Christ, love of one's fellow men, and dependence upon the Harmony of God. Christian Harmonists are found among all groups and in all walks of life but wherever they are -- "born-again-men in Christ" -- they are members of the family of CHRIST-HARMONY whatsoever name or outer order they may bear. The only leader recognized is Jesus Christ.

During the past three years HARMONY DIGEST has been the official organ of the Harmonization Fellowship, sponsoring CHRIST-HARMONY Movement. It has been a labor of love sent out on the love offering basis. The first two years it was issued bi-monthly and during the past year it has been a quarterly.

HARMONY DIGEST will continue to be published but from now on the dates of publication may vary as it will only be issued as the funds and circumstances permit -- and as the Spirit moves. It is trusted there will be three or more editions during the year. Later it is hoped that it may be printed and enlarged, thus making it possible for many more to receive it throughout the world.

We suggest wherever possible a gift to cover the costs . . . $1.00 for each edition. Or in case of four issues during the year, $3.00 would be a satisfactory gift to make the publication and mailing possible. Those who can do so and are desirous of offering a gift above the suggested amount are serving the cause of CHRIST-HARMONY. We shall continue to send copies to those who request them and are not in a position to pay for them to the extent God provides for this purpose. Hundreds have been sent to Africa and other districts as well as to individuals in our country who cannot offer remuneration at this time. Each gift or subscription mailed us will be duly credited and the person will receive copies of the magazine accordingly as they are issued during the period of their publication. Individual copies may be purchased at $1.00 each.

Sample copies for interested friends may be requested by subscribers; a gift is accepted but not required if the friend has not previously had a copy.

THE CHRISTIAN HARMONIST is a new publication, to be printed MONTHLY and freely distributed -- serving as the official organ of the CHRIST-HARMONY PRAYER GROUP PROJECT and carrying Editorials, News, and items of interest related to the organization of the prayer groups, Cordon of Prayer, and Ministry of "The Healing Christ".

Due to unforeseen circumstances and events bringing about drastic changes we have been delayed in the printing of our literature. HARMONY DIGEST is two months' behind schedule. The Christian Harmonist will not be printed for another month. A lecture tour is being arranged for the Leader and preparations are being made for a large expansion program to be undertaken throughout the State of California and later in other states and cities during this year.

We need cooperation and right now friends and their love, encouragement through their gifts and letters, and any boost seem more welcome than ever before.

The tremendous need is for the message to reach through to CHRISTIAN HARMONISTS wherever they may be in the world so that we can actively harmonize, help each other and the world with our prayers and fellowship, and serve in the bringing about of the Cosmic Pentecost -- the downpouring of the Holy Spirit, a time of true CHRIST-HARMONY, the hope and prayer of every Christian and the only salvation we know for the world.

CHRISTIAN HARMONISTS . . . the time is at hand! Blessings in CHRIST-HARMONY.